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P

**T**he Breuiary of  
Healthe, for all maner of sycke-  
nesses and diseases the which may  
be in man or woman, doth folowe.  
Expressynge the obscure termes of  
Breke, Araby, Latyn, and Barba-  
ry, in English concernyng Physicke  
and Chirurgerie, compyled by  
Andriewe Boorde, of whi-  
sycke Doctoure, an  
Englyshe  
man.  
(:)

Anno. 1557.

A G.







**F**regious doctours and maysters of the  
 Crimiouse and Archane Science of phi-  
 sicke, of your Urbanitie Exasperate not  
 youre selfe agaynst me for makynge of  
 this lytle volume of Phisicke. Consyde-  
 ryng that my pretence is for an vtilitie and a common  
 wealthe. And this not onelye, but also I do it (for no de-  
 triment) but for a preferment of youre laudable science,  
 that every man shoulde esteeme, repete, and regarde the  
 excellent faculty. And also you to be extolled and hygh-  
 lye to be preferred, that hath, and dothe studie, practyse,  
 and laboure, thys sayde Archane science, to the whyche  
 none in crimiouse persons can nor shal attaine to the know-  
 ledge: yet thys notwithstanding, fooles and incipiente  
 persons, ye and many the whyche doth thynke them selfe  
 wyse (the whyche in this facultie be fooles in dede) wyll  
 enterpryse too smaller and to meddle to mynister mede-  
 cynes, and can not tell howe, when, and at what tyme  
 the medecyne shoulde be mynystred, but who is bolder  
 then blynde Bayerde, for a Ladye, a gentylwoman, a  
 blynde prest, a fye on such a one nowe a dayes, wil prac-  
 tise othe by a blynde booke, eyther els that they haue  
 beene in the company of some doctoure of Phisicke, or  
 els hauyng an Auctoure of Phisicke, or Auctours, and  
 wyll minstre after them, and can not tell what the auc-  
 tour ment in hys ministracion. The Philosopher saith,  
 when the Philosopher doth make an ende, the Physici-  
 on dothe begyn, where shall he or she begyn that can but  
 wyte and rede, and doth vnderstande lytle learnyng or  
 none. O Lorde what a great Detriment is this to the no-  
 ble science of phisicke, that ignoraunte persons wyll en-  
 terpryse



## The p̄face.

terpyle to medle w<sup>th</sup> the ministracion of phisicke, that Galen, prince of phisicions in hys Terapentike doth reprehende and dysproue, sayng. If Phisicions had nothyng to do w<sup>th</sup> Astronomy, Geomaty, Logycke, and other sciences, Coblers, Curriers of lether, Carpenters and Smythes, and al such maner of people wold leaue their craftes, and bee Phisicions, as it appereth nowe a dayes that many Coblers be, lie on suche ones, wher vpon Galen reprehended Telsalus for his ignoraunce: for Telsalus smattered and medled w<sup>th</sup> Phisicke, and yet he knewe not what he dyd, as manye dothe nowe a dayes, the whiche I maye accompte Telsalus fooly the dyscyples. Auenzoar sayth, euerie Phisicion oughte too knowe fyrste lernynge and then practyse, that is to saie, fyrst to haue gramer to vnderstande what he doth rede in latin. Then to haue Logycke to dyscouer or dysfynne by argumentacion the truth from the falschode, & so e conuerso. And then to haue a Rethouicke or an eloquente tonge, the whych should be placable to the hearers of his woozdes. And also to haue Geomaty, too ponder and way the dregges or porcions the whych oughte too be ministrad. Arithmetycke is necessary to be hadde, concerning numeracion: but aboue al things next to grammer a Phisicion must haue surely hys Astronomye, to know how, whe, & at what tyme euerie medecine ought to be ministrad. And then fynally to knowe natural philosophy, the whych consisteth in the knoweledge of natural thynges. And al these thynges had, then is a man apt to study Phisicke by speculation. And speculation obteyned, then boldely a man maye practyse Phisicke. And who so euer he or thee bee that wyl, practyse Phisicke in mynysterynge medicynes, not haupnge these aforesayde scyences shall kill manye moze then he shall saue

saue, for and anye suche blynde phisicion heale or heale  
 one person, the person so heale d is healed moze by chaunce  
 then by any running, even lyke as the blinde man dothe  
 caste his staffe, peradventure he hit the thyng that he  
 dotheaste at, peradventure nat hit it, wherefore I do ad-  
 uertise every man and woman, of what degree or estate  
 so euer they be, lackynge the speculation of physicke, too  
 beware to minstre medecines, althoughe they take no-  
 thing for their labour, nor for the medecines, for if they  
 haue not a doctors learning, and also knowinge their  
 symples howe they shall compownde them, and what o-  
 peracion they be of, and howe, and whan, and at what  
 tyme they shoulde be ministred, suche ignozant persons  
 may do greate harme, although they do thinke no euill,  
 and let them thynke and make the best they can, yet for  
 their presumption they shall offende both god and man.  
 There be some blinde phisicions that will excuse theym-  
 selues sayeng, that they do folowe their booke or booke,  
 naye, naye, it is not so, for they do folowe theyr folyshe  
 presumptuous minde, for if doctors of physicke shoulde  
 at all times folowe their booke, they shoulde do moze  
 harme then good. And some blinde phisicions will  
 saye, I was taughte of suche a doctor too practise this  
 thyng and that thyng, suche practisynge dothe kyll  
 many men that myght lyue many yeres. Wherefore to  
 conclude I aduertise al marrious phisicions to beware  
 hereafter in the ministracion of interial medecine, for  
 they do not only offende God and their neyghbour, but  
 also they offende the kynges actes and lawes, the which  
 willethe and commaundeith woth greate penalitie that  
 no man shoulde enterpryse too medle with phisicks, but  
 they which be learned and admytted, as it doth appeare  
 moze largelier in the Introduction of knowledge, De-  
 siringe



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firinge all maner of Whilitions to be contented and too  
practise them with this my wittinge, for in this matter  
I haue nowe discharged my conscience in shewing the  
truth as god knoweth, who send al maner of phisicians  
a true knoweledge in phisicke, that they the whiche bee  
sicke and diseased may haue a remedy. Amen.

### A Proheme to Chierurgions,



Chierurgy is a laudable sciēce, and worthy  
to be esteemed and regarded for the greate  
utilitie of it, for it is a science vrgente, nede  
full, and necessarye for the preservation of  
mans lyfe, wherefore maisters of Chierur-  
gy: oughte to be experte in theyr facultie, hauinge good  
wittes and memozy, euer more to be diligent and atten-  
dable about their cures, and to be of a good iudgement  
in the knowinge of the disease, and to minister suche sal-  
ues and medecines as is accordinge to the infirmite,  
sykenes, or soze. Also they must haue a good eye and  
a stidfastte hande, for Chierurgye taketh the name of it.  
wordes of Greke, of Chier, whiche is an hande, and of  
Ergasomei. whiche is operacion, whiche is to say, ope-  
racion or workinge with the hande, for Chierurgy con-  
sisteth in workinge medicines and other necessarye thin-  
ges concernynge the science wyth the hande. Also Chie-  
rurgions ought to be wyle, genyill, sober, circumspecte  
and lerned, and not dronken, and too promyse no more  
then they bee able to perfourme wyth goddes helpe, and  
not to be boistious aboute his patientes, but louingely  
to comforte theym. Also euerye Chierurgion oughte to  
knowe the complexion of his patiente, and too consider  
the age, the weakenes, and strengthe, and diligentelye  
to consider if the sickenes, soze, or impedimente, be per-  
cicular

ticuler by hym selfe: or els that it haue any other infirmitie concurrant with it: or els that the sickenes in the exteriall partes haue any feedinge from the interiall partes, and that they be circumspecte in incisions and Scarifications and Flebothomy, and sure in Anothomy, and in no wise to let bloud in anye particular place, there wher the signe hath any dominion. Forthermore Chierurgions must be circumspecte in serchinge greene woundes that be festered and fystiled, and that they clense & scour the woundes from all corruption, and that they heale not the woundes to quickly, making the wound whole aboue, and false vnderneath And in anye wyse let them be sure in serchyng of the depnes of woundes and fistules, and accoordinge to the depnes to make the tentes.

Moreouer Chierurgions muste knowe the oposition and the coniunction of the mone, and in what signe the moone is in euerye daye, and to knowe what signes bee attractiue, what synges bee recentiue, what signes bee expulsiue, and what synges bee dygestiue. Also they muste knowe the operacion of all maner of breades, of drynkes, and of meates. And to haue euer in a redines their instrumentes and their salues, and their oyntementes, and in periculus causes one Chierurgion ought to consulte with an other, and to haue the counsell of a Doctoure of phisicke, for there is no manne can bee too sure to helpe a man, as god knoweth, who kepe vs all. Amen,

**A** preambule to sicke men and to those  
that be wounded.

**I** do aduertise euery sicke man, and al other men the whych hath any infirmitie, sicknes, or impediment, aboue all thynges too pacifye hym selfe, or too arme hym selfe wyth pacyence, and too fyre hys harte and

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mynde



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mynde in Chyistes death and passion, and to call to his remembrance, what paynes, what aduersitie, and what penury, and pouertye Chyiste dyd suffer for vs. And he that can thus pacify hym selfe, and fele his owne payne in Chyistes passion, shall mitigate his paynes and anguythe, be it neuer so greate. And therefore let euery sycke person stycke as fast to Chyiste in hys paynes and sickenes, as Chyist dyd stycke fast to the Crosse for oure synnes and redemption. And then if the paciēt wil haue any counsel in Physicke: fyrste let hym call to hym hys spirituall Physicion, whiche is his goostely father, and let him make his conscience cleane, and that he be in perfect loue and charite, and yf he haue done any wronge let him make restitution yf he can, and yf he be in dette, let hym loke to it, and make a formal wyl or testament, setting euery thinge in a due order for the wealth of hys soule, wyle menne be sure of theyr testamentes makinge many yeres before they dye, and dothe renetue it once a yere as they increase or decrase in gooddes or substance. All these aforesayde thynges goostly and godly prouided for the soule. Then let the patient prouyde for his body, and take counsel of some experte physicion, howe & in what wise the body maye be recouered of hys infirmitie, and than to commit hys body to the industry of his physicion, and at al tymes redy to folowe the wyl, mynde, and counsell of hys Physicion, for who so euer wyl do the contrary, saynt Augustine sayth. seipsum interimit qui precepta medici obseruare non vult, that is to saye. He doth kyll hym selfe that doth not obserue the commaundement of his physicion. After al thys, marke thys matter well, that yf there bee anye Physicion or Chierurgion, whych is wryth anye sycke man, woman or chyld, lette no manne dysquiet theym that bee in the house

house, nor tell them what they should do, let euery person be fendable aboute theim, and do as they shall commaunde them. And let euery man in the house please and serue the physicion or Chierurgion honestly, and lette theym lacke nothyng, to the ende that they maye be the more dyligente too do the thyng that they goo aboute: whyche is to recouer the sycke person, for and yf the phisicion or the Chierurgion be checked, and not gently intreated, and haue no more then they doo commaunde it wyll dyscourage theym so muche, that they will haue no ioy nor pleasure to do their cure. I hadde rather not too meddle with phisicions and Chierurgions then to haue them, yf I should dysplease them: for yf they be dyspleased, there is neither Lorde nor Ladye nor no other person can haue anye seruyce or pleasure of theym, for thys matter looke forther in the Introduction of knowledge and there shall you see what is good bothe for the soule and body in god. Amen.

The pface to the readers of this boke.

**G**entyll readers, I haue taken some payne in making thys boke, to do sycke men pleasure and whole men profyte, that sycke men may recuperate theyr health and whole men maye preserve theym selte frome sykenes (wyth goddes helpe) as well in physycke as in Chierurgy. But for as muche as olde aunciente and autentike auctours or doctours of Physicke in their bookes dothe wyte many obscure termes, geuyng also to manye and dyuerse infirmityes, darke and harde names, dyspyle to vnderstande, some and mooste of all beyng Greke wordes, some and fewe beyng Araby wordes, some



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beynge Latyn woordes, and some beynge Barbarus  
woordes. Therefore I haue translated all suche obscure  
woordes and names into Englysh, that euery man open  
lye and apartly maye vnderstande them. Furthermoze  
all the aforesayde names of the sayde insyngtyres be set  
together in order, accordynge too the letters of the Al-  
phabete, oz the. A. B. C. So that as many names as  
both begyn woth A. be sette together and so forth, all o-  
ther letters as they be in order. Also there is no sickenes  
in manne oz womanne, the whyche maye bee frome the  
crowne of the heade to the soole of the foote, but you shal  
fynde it in thys booke, aswell the syckneses the whyche  
dothe pertayne to Chierurgy as to physycke, and what  
the syckenes is, and howe it doth come, and medecynes  
for the selfe same. And for asmuche as euery man now  
a dayes is desyrous to reede bryefe and compendious  
matters. I therefore in thys matter pretende to satisfie  
mens myndes as muche as I can, namynge thys boke  
accordynge to the matter, whyche is. The Breuiarye of  
healthe: and where that I am very bryefe in shewynge  
bryefe medecines for one sicknes. I do it for two causes  
The fyrst cause is, that the Arcane science of physycke  
shoulde not be to manifeste and open, for then the Crimi-  
ous science shoulde fall into greate Detrimente, and Doc-  
tours the whyche hath studied the facultie shoulde not be  
regarded so well as they are. Secondaryly if I shoulde  
wryte all my mynde, euery bongler would practyse phy-  
sycke vpon my booke, wherfore I do omit and leue out  
manye thynges, relynquishynge that I haue omitted  
to doctours of hygh iudgement, of whom I shal be shet  
for parte of these thynges that I haue wrytten in thys  
booke: howe bee it in thys matter I do sette God before  
myne eyes and charytye, consyderynge that I do wryte  
thys

this booke for a common welth, as god knoweth my p[re]te[n]ce, not onely in makynge thys booke, but al other bookes that I haue made, that I dyd neuer loke for no reward neyther of Lorde, nor of Wynter, nor of no man lyuynge nor I had neuer no reward, nor I wyl neuer haue none as longe as I do lyue, God helpynge me, whose perpetual and fatherly blessing lyght on vs al. Amen.

☞ The Apendex to all the p[re]misses  
that foloweth,

**I**N Oudes, Ladies, and Gentylnen, learned and vniuersed, of what estate or Degree so euer you be of, thyncke not that no man can be holpen by no maner of medecines, yf so be God do send the sicknes, for he hath put a tyme to every man, ouer the whych tyme no man by no art nor science can not p[ro]longe the tyme: for the n[um]ber of the monthes and dayes of mans lyfe God knoweth. But thys aforesayde tyme, these monthes and dayes a man may shorten or abbreuiate many waies concerning that god hath geuen man in this lyfe free wyl, the whych of hys ryghteousnes as longe as wee do lyue he cannot take it a waye from vs. Nowe we hauyng thys free wyl, dyuers tymes we do not occupye it to the wyl of god as it appereth bothe for soule and bodye, we do kyl our soules as much as doth lyfe in vs, when that we do breake any of hys commaundementes, or do syn deadlye, for that matter he hath p[ro]uwyded a spirituall medecyne, whych is repentaunce wyth penaunce. Also we do kyl oure bodies as muche as lyeth in vs (except that a man do kyl hym selfe wyllfully) as many dayly do he (contrary to Goddes wyl) as well the one as the other when a manne dothe abbreuiate hys lyfe by surfettyng, by



by Drunkenness, by penury, by thought and care,  
 by takinge the pockes wyth women, and leprousnes,  
 and many other infectious sickeneses, beside robbing,  
 fightinge, killinge, and many other mischaunces, whych  
 is not goddes will that such thinges should be done,  
 but God knowinge at the begynnyng of the creation of  
 the worlde, that man woulde be prone many wayes too  
 abzeuiate his life, made then prouision that man might  
 be holpen, by hys grace, and then the vertue the whych  
 he dyd gyue to herbes, wedes, trees, rootes, frutes, and  
 stones. The proprietie and vertue of the whych, fewe  
 men or none doth knowe them, excepte Doctors of phy-  
 sicke, and such as doth Labour to haue the knowledg  
 of their operations. And thys knowledg notwithstandinge  
 let no man thynke that there is no physicion nor  
 Chierurgion can make a man sodenly whole of hys in-  
 firmitie as Chyste and hys Disciples and manye other  
 sanctes dyd, for they must haue leysure tyme and space  
 as their liuing and practyse is, for sicke men, and womē  
 be lyke a pece of rusty harnis, the which cā not be made  
 brighte at the first scouringe, but lette a man continue  
 in rubbing and scouringe, and than the harnis will be  
 bright, so in like maner a sicke mā cā not be made whole  
 of his maladye or sickenes the firste daye but he muste  
 continue with hys medecines. But here let euery man  
 that is sicke, beware of blynde physicions and Chierur-  
 gions the which be ignoraunt & can not tel what things  
 doth pertaineto their science, and therfore let al men be-  
 ware of vagabundes & ronautes that wil matter with  
 phisicke, for by suche persons manye sicke men  
 haue bene deceiued the moze pitye  
 God knoweth, who helpe vs all  
 now and ever. Amen.

The fyrst Chapter doth create  
vpon Abstynence.



Abstinentia is the Latyn worde. In greke <sup>abstinence</sup> it is named Apochi. In Englyshe it is named Abstynence, oz fastynge, oz for bearynge of meates and drynckes. There be many maner of fastynge. The fyrste fastynge is not to eate eyther meate oz drynke. And thys fastynge oughte to be vsed after replecion, oz surfetyng for a tyme. The seconde Abstynence is too eate one meale a day oz els twyse a day, and this is not properly Abstynence, but it may be called Temperance. The thyrde abstynence is inuoluntary, for many men wold eate meate if they had it, and therfore nolens volens, they do absteyn. The.iiii. abstynence, is when a man for deuocion, oz by comaundement of the church doth absteyne from flethe, keepyng one meale a day, whiche is laudable. Howe bee it to be longe fastynge, oz fastynge too muche, it dryeth and macerateth the bodye, it maketh the coloure salowe, it doth ingender melancoly humours, and it doth hurte the syghte, and it claryfeth the body. Thys notwithstanding, abstynence is the most perfitest medecine that can be after replecion oz surfet. And then if it be moderate, it dothe consume superfluities, and in consumynge them, it dothe clarifye the humours, and so consequenterly it maketh the bodye fayre coloured, and not onely keepeth out sycknes, but also where sycknes is entred nothyng more helpeth, vsed at the begynnynge of the sicknes: wherfore Abstynence moderately vsed is of a hyghe efficacye for the sauetye of mannes bodye. And there is not so great a Detriment to mannes body, as is replecion oz surfetyng.

And



by Drunkenness, by penury, by thought and care, by takinge the pockes wyth women, and leprousnes, and many other infectious sickenneses, beside robbing, fightinge, killinge, and many other mischaunces, whiche is not goddes will that such thinges should be done, but God knowinge at the begynnyng of the creation of the worlde, that man woulde be prone many wayes too abreuiate his life, made then prouision that man might be holpen, by hys grace, and then the vertue the whyche he dyd gyue to herbes, wedes, trees, rootes, frutes, and stones. The propertie and vertue of the whyche, fewe men or none doth knowe them, excepte Doctours of physike, and such as doth Labour to haue the knowledge of their operations. And thys knowledge notwithstandinge, let no man thynke that there is no physicion nor Chierurgion can make a man sodenly whole of hys infirmitie as Chyste and hys disciples and manye other sanctes dyd, for they must haue leysure tyme and space as their liuing and practyse is, for sicke men, and womē be lyke a pece of rusty harnis, the which cā not be made bryght at the first scouringe, but lette a man continue in ruobynge and sconryng, and than the harnis will be bryght, so in like maner a sicke mā cā not be made whole of his maladye or sickenes the firste daye but he muste continue with hys medecines. But here let euerye man that is sicke, beware of blynde phisicions and Chierurgions the which be ignoraunt & can not tel what thinges doth pertaineto their science, and therfore let al men beware of bagabundes & ronagates that wil smatter with physike, for by suche persons manye sicke men haue bene Deceiued the moze pitye God knoweth, who helpe vs all now and euer. Amen.

The

The fyrst Chapter doth treat  
vpon Abstynence.



Abstynencia is the Latyn worde. In greke <sup>abstynence</sup> it is named Apochi. In Englyshe it is named Abstynence, or fastynge, or for bearynge of meates and drynkes. There be many maner of fastynge. The fyrste fastynge is not to eat eyther meate or drynke. And this fastynge oughte to be vsed after replecion, or surfetyng for a tyme. The seconde Abstynence is to eat one meale a day or els twyle a day, and this is not properly Abstynence, but it may be called Temperance. The thyrde abstynence is inuoluntary, for many men wold eat meate if they had it, and therfore nolens volens, they do absteyn. The.iiii. abstynence, is when a man for deuocion, or by comaundement of the church doth absteyne from fleche, keepynge one meale a day, whiche is laudable. Howe bee it to be longe fastynge, or fastynge too muche, it dryeth and macerateth the bodye, it maketh the coloure salowe, it doth ingender melancoly humours, and it doth hurte the syghte, and it claryfeyeth the body. This notwithstanding, abstynence is the most perfitest medecine that can be after replecion or surfet. And then if it be moderate, it dothe consume superfluities, and in consumynge the same, it dothe clarifye the humours, and so consequenterly it maketh the bodye fayre coloured, and not ouely keepeth out sycknes, but also where sycknes is entred nothing more helpeth, vsed at the begynnynge of the sicknes: wherfore Abstynence moderately vsed is of a hyghe efficacye for the sauetye of mannes bodye. And there is not so great a detriment to mannes body, as is replecion or surfetyng.

And



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And who so euer he be that bleth not temperaunce in eating & Drynkinge, liueth a beastly lyfe. And man hauing wyt and reason to gouerne hym selfe, should kepe a dew order in eatynge and Drynckynge, for sauegarde of hys soule and body.

**T**he seconde Chapitre doth shewe of the Abhorring of a mans stomake agaynst meate or Drynke.

Abhorring of  
a mans meate

**A** Bhominacio stomachi, or els fastidium stomachi, be the latin wordes. In Englyshe it is named the abhorrynge of the stomake, for manye men and women beyng sicke or diseased, their stomakes doth abhorre the sight of meate, or the sauer of meates and Drynkes.

**T**he cause of thys impediment.

**T**hys impeditente doth come of debylite of the stomake and weakenes of the brayne. And dyuers tymes it doth come by corrupt humours, the whyche be in the stomake. And otherwylle it doth come by replecion, and otherwhyle by ouermuche and wylfull fastynge, but as for fastynge, that rule nowwe a daies nede not too be spoken of for fastynge, prayer, and almes dedes, of charitie be banished out of all regyons and prouinces, and they be knockyng at paradise gates to go in, wepyng & waylynge for the Tempozaltie and spiritualtie, the whyche hath exiled them,

**A** remedy for them the whyche doth abhor their meate thowwe debyltie and sicknes.

**W**ho so euer he or she be, the which dothe abhorre any meates or Drynkes, let them vse to eat the confectioun, de aromaticis, the confectioun of riloaloes, and al odiferous and redolent sauiours dothe comfote the stomake, the harte and the brayne for thys matter looke in the Chapitre of the stomake, or stomachus.

The

**The. 3. Chapter** doth shewe of Abhorzion, which is when a woman is deliuered of her chylde before her tyme.

**A**bhorzion or Abhortus, be the latyn wordes. In eng Abhorzion. lythe it is named Abhorzion. And that is when a woman is deliuered of her chylde before her tyme. Or els Abhorzion is also, when a chylde is cut out of the mothers bely.

**The cause of Abhorzion.**

**A**bhorzion dothe come manye wayes. Fyyste it maye come by ventosite and lubricite of humours in the matrix. Or it maye come by a greate feare or by extreme thought, or by extreme syckenes, or Death, it dothe come also by a strype, or a stroke, or a fall. Also it may come by receptes of medecines, as by extreme purgacions, portions, & other laxative drinckes, of the whiche I dare not to speake of at this time, lest any lyghte woman shoulde haue knowledge, by the whiche wilfull Abhorzion maye come of the multitudenes of the flowers of a woman.

**A remedy for Abhorzion.**

**I** do aduertise every good woman to beware of al maner of thynges aboue rehersed. And to beware what medicines they do take: except it be of and by the councell of experie doctours of physicke.

**I**f it do come of the Lubricite of humours in the matrix, vse peralogodian.

**I**f it come of the multitudenes of the flowers, take of the iuice of saynt Johns wort, and of the iuice of platen, of either like porciſſ, & drinke it with red wine, & wine elegat. .iij. daies.

**I**f it come of ventosite. Take of Anis seedes, of Fenel seedes, of zedual, of eche the weyghre of. xii. d, of Comyn seedes the weight of. iiii. d, of Dyanth, of Calamintes, of eche the weight of. viii. d. make fyne poudre of all this, and drinke of it wpythe white wyne, or ale ale. .ij. daies morning and euenynge. And let boyes, folysmen, and hasty men, the whiche be married beware howe that they do vse their wyues when they bee wpyth chylde. And let women the whiche be with childe beware of any occasion that shulde make Abhorzion.

**F**or Archante, loke in the Chapitre named Spina.

The



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¶ The. 4. Chapter dothe shewe of a scurfe in the  
skyn of the hed.

A skurfe.

**A** Cor, or Acoris, be the greeke wordes, Furfur, is the  
latin worde, Acora, is the Barbarus word in eng-  
lyshe it is named Dandruffe, or a skurfe in the head like  
bran or otineli, the which doth penetrate the skyn of the  
head, makynge lyttle holes, dyfferynge from an other  
infirmite in the skyn of the head, named Favus, as it  
shall appeare in the Chapter of Favus.

¶ The cause of this infirmite

¶ This infirmite doth come thowowe great humidi-  
tie and moistnes in the head, it may come also of a me-  
lancoly humour, or of a salt humour.

¶ A remedy.

¶ Take the gall of a Bull, and myxe it with vyneger, and  
anoynt the head, or els take of blanchet Almons, and grind  
them small, and myxe them with whyte wine, and washe the  
head. v. or. vi. tymes. Or els take of Mellplore thre vnces  
of Fenugreke. ii. vnces, of blacke sope an vnce, sethe this in  
water or wyne, and washe the head. v. or. vi. tymes.

¶ For Acrochordones, looke in the Chapter of Anas-  
leptia.

¶ For Achinodis orexis, loke in the Chapter named  
Canina appetencia.

¶ For Aduftio, loke in the Chapter named Combustio

¶ The. 5. Chapter doth shewe of a wyld  
or runnyng scabbe.

A runnyng  
scabbe.

**A** Cria, is the greeke worde, Cellus doth name it in  
latin Fera scabies. In english it is named a wild  
or runnyng scabbe, the whiche doth infest a man moze  
in one tyme of the yere then in an other.

¶ The cause of thys infirmite

¶ This infirmite commeth to man, after his complexio,  
by

by superabundante humours, or by lyenge wyth infectious persons haupnge the sayde infirmitie, or by any dytpe or dyspette of coler or melancoly, the whyche doth ingender a dyspshabbe, whyche is the wooste amonges al the kyndes of shabbes.

**A remedy.**

**T**ake Mercury mortified with fastyng syet. iij. unces, incorporate it with the oyle of Bayes, and anoynt the bodye. Or els take Mercury mortified iij. unces, of the powder of Bymstone. ii. unces, of the powder of Enula campana. ii. unces, confect this together with Barolwes grease and anoynt the bodye ofte.

**The. 6. Chapter both shew of an impediment in the corner of the eye.**

**A** Egylops, is the Greeke worde. In English it is a an impediment in the superfluous fleshe in the corner of the eye toward the nose, wher vnto corrupt humours be gathered. And if this impediment do encrease, and a remedye by tyme not had, it wil fester and tyste, the whych is dangerous to meddle wythal, for it doth stand in a dangerous place.

**The cause of this impediment.**

**T**his impediment dothe come thowowe a reumatyke humour mixte with corrupt bloud, or it may come with a strype, or hurt done in that place.

**A remedy.**

**F**irst if it do come of reume or corrupte bloude, purge reume and blaud, as it dorhe appere in the Chapters Reuma et sanguis. If it do come otherwyse be let bloude in a payne named Mediana, and vse locall medicines, as waters to mundifie the place, and than vse salus sanative.

**F**or Aegineta, loke in the Chapter named Estara.

**The. 7. Chapter both shew of Ulcerations.**

**A** Gria, is the Greeke woorde. In Latin it is named Vlcer. In Enlyshe it is named Boles or blotches.



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of such lyke apostumacions. A dyfference is betwixt Acria and Agria: for the one is with swellenge, and the other is with shabbes without swellpge.

The cause of this infirmitie.

**C** This infirmitie cometh thowome grosse and ravenous fedynge, or els by corruptioun of blood myxt with fletome.

A remedy.

**C** First purge fletome and cleanse the blood, as it appeareth in the Chapters of blud and fletome. Then make macuracions, and after that make incision, or els a cozotie, than abstracte with playstere abstractyue the corrupte matere, as it appereth in the Chapter of Ulcus or Ulcera.

The .8. Chapter doth shewe of the greene sykkenes, or the greene Jaundes.

The greene Jaundes.

**A** Griaca is no greeke worde, nor no latyn word, but a terme in phisicke signifyinge a sickenes named the greene sickenesse, or the greene Jaunes, some Arabes doth vse this worde.

The cause of this impediment.

**C** This impediment cometh of corruption of bloude and debilitie of nature, and faimnes about the hert.

A remedy.

**C** Take Cordialles and restoratives, and cleanse the bludde, as it appereth more plainly in the Chapter of Sanguis. And for this matter vse the syrop of Sumitry, and the confection of sumitry.

The .9. Chapter doth shewe of the whyte Morphewe.

The whyte Morphewe.

**A** Lhoras, is an Araby worde, and some do name it Albaras; it is named in Latin Morphea alba. In Englyshe it is named the whyte of Morphewe.

The cause of this infirmitie.

**C** This infirmitie doth come by defaute of nutritiue vertue. And it may come by vsyng to muche of Venus actes in youth.

A re

**A remedy.**

Take the rootes of Bencian made in fine powder. Or take the wypte of Bencian. iii. unces, mixe it with white vinegre, & wash the face or place off with it. Or els take a skarlet clothe & rub the face or place wher the MorpHEME is. And after that rubbe the face or place with Mandrago: leues. And to bedwarde anointe the face with oyle of the same heyes. Or els take the rootes of Madder. iii. unces stamp it with wythe vyneger, & rub the face or place with it.

**For Alchites, or as some saye Alsclites, looke in these wordes in the Chapitres named Astites and Hidrops.**

**For Alberualith, loke in the Chapitre named Polipus**

**For Alaxos liginos, loke in the Chapitre named Singultus.**

**For Aloach, loke in the Chapitre named Singultus.**

**For Alburglo, loke in the Chapitre named Argemita**

**The. 10. Chapter both beloe of a finalus impostume in the corner of the eye.**

**A**lgarab, is the Araby woorde, Auren both name it **Apostum** in the eye. In Englyshe it is an impostume in the corner of the eye.

**The cause of this Apostumacion.**

**This impostume dothe come of a Reumatyke humour mixt wyth corrupte bloude hauyng a recourse to the eye.**

**A remedy.**

Take of the water of Roses, and of water of plantayne, of eche an vnce, of Turpe prepared a dram and a halfe of the flowers of Myrtles, an vnce, & a halfe, of the leues of house lyke or Syngrene, halfe an vnce, of Camphyr a drame and a halfe, of the wypte of Egges. iii. beate all thys together in a mortar, and put of the confection of the corner of the eye vpon the impostume.

**For A bugo, loke in the Chapitre named Argemita.**

**Alcola is a Barbarus woorde, loke for it in the Chapitre of Aphris or Aphras.**

**And for Almusagari, loke in the Chapitre of Almusat for both the wordes hath one signification.**



**A**nd for Albugo, looke in the Extrinagantes in the ende of this booke.

**F**or Albitas, loke in the chapitre named Alopecia.

**A**lbatu is a furwe the whiche both growe out of the myddle of the spondils, togyng to the pellicles of the kyndes.

The. 11. Chapitre doth shewe of the inflation of the eyes.

Inflation  
of the eye.

**A** Linthifex, is the Greke worde. In Latine it is named Inflation oculorum or Tumor palpebrum. And some doth name it Alnusagari. In Englyshe it is named a Tumor, a swelling or an inflation in the eyes.

The cause of this infirmite.  
**T**his infirmite doth come of reume or els taking of a vaporous humour comynct with reume.

**A** remedy.  
**P**urge reume as it doth appere in the Chapitre named Reuma. And ones or twise a weeke take of the pilles of Coches. And beware of drynkyng of wyne or of other hott drynkes. And vse a good diet, and syt not by too late, and vse some labour or manual occupation to dwate at the browes, except it be in a tyme of infection, or when any vniuersal sickenes is in a countre, then open not the yaggles, neyther by labour nor trauell, neyther by bathes, neyther by staphes, nor such lyke. And as I doo shewe my mynde for thys infirmite. About all other thynges lette euery man beware of the premices, reherled in the tyme when the pestilence, or the sweating sickenes, or fevers or agues dothe reigne in a countre. For these sickeneses, be infectious, and one may infecte an other, as it dothe appere in the Chapters named Scabies, morbus Gallicus. And specially in the dietary of health, wherfore I would that euery man hauyng this booke, should haue the sayd dietary of health with thys booke, considering that the one booke is concurant with the other.

**B**loholos is a bone in the backe.

The. 12. Chapitre doth shewe of one of the foure kyndes of Leprosy, named Alopecia.

A kynd of  
Leprosy.

**A**lopecia is the Greeke worde. Ophiasis, bothe the grekes and the latyns doth vse that woorde. The barbarous

barbarous worde is Alopecia. The Araby worde is Albaras. In Englyshe it is a soden fallynge of a mannes here of hys heed and hearde, haupnge growynge vpon the skynne, vnder the heare an humoure lyke bzan oz otamel, & betwixt the synger is a white bynes, it is named Alopecia, for as much as the worde is derriued of greke named Alops: whyche is in Englishe a For, for a For ones a yere hath that infirmitie the dyng hys heare, haupng also a lytle skurfe vnder the heare vpon the skyn.

The cause of this infirmitie.

**T**his infirmitie dothe come of the heate of the stomake and of the corruption of the brayne, for the skyn of the heade wyll syncke thowoe the vaporynge of euill and corrupt humours. Also this infirmitie dothe come diuers tymes of the Defaute of humiditie oz moiste humours. And then the skurfe is lyke otamel, but some loatheth whytyshe and other blackyshe.

A remedy.

**E**sy; & drynke no hote wines, noz eate drye meates, noz lepe-roule fyshes. Than shau the head and berde, and anoynte the heade with the grece of a For, oz els washe the head with the succ of Beetes. v. oz. vi. tymes, oz els Stampe Barkke and rub the heade with it, & after that washe it in bynegre, do this, v. oz. vi. tymes. oz els make ashes of Barkke & temper it with Beny and anoynt the heade. If it do come thowoe any ophtismis, anoint the head wyth the oyle of bytter Almons, oz with the oyle of wormwode, oz with the oyle of Sprynard, and such lyke oyles. If it do the otherwayes, the oyle of Myrtles is good, oz the oyle of Galles oz the oyle of Walnutes, oz the oyle of Mayd n heare.

The. 13. Chapter dothe shew of a Carbocle.

**A**ltois is the araby word. In greke it is named Althoea. In latin it is named Carbunculus. In Englyshe it is named a Carbocle oz a botche, Carbunculus doth take his name of Carbo, which is to say in englishe a cole, for a cole beyng a fyre is hote, & so is a Carbocle.

B. iii.

The



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¶ The cause of this infirmitie.

**M**ost commonly a Carbocle dothe come in the tyme when the pestilence dothe raygne, or els when the ayer and the bloude is purisfied and corrupted, This vlcera- tion and infirmitie moost commonly doth breade in the emunctoꝝe places, there where the .iii. pꝛyncypall men- bers hath theyꝝ purgynge places the which be vnder the eare or throte, or els aboute the arme hooles or breste, or els about the secrete partes of a man or womanne, or in the share, or thigh, or flanke. And of Carbocles there be .iiij. kyndes. The fyrst is blacke. The second is redde. The thyrde is of a glasse or a grenyshe coloure. And the fourth is of a swarte or dym coloure, The blacke colour cometh of melancoli and of a venemous matter. And therfore it is daungerous. The red colour of the carbo- cle cometh of a corrupte bloude. The glasse coloure cometh of coler, & the swart colour cometh of coler, adu- sted. And if the carbocle do appere, and after that doth retoꝛne to the body againe, comonly it is an euill sygne. And if the sycke person do vomit & be sompnouent or sle- ping. And the pulces subuerted & cold sweetes wyth alte- ration of coloure, wyth a vehement agewe, it is a sygne of Death.

¶ A remedy as muche as I can tel.

Before the soze be fired, take purgaciōs according to the age & strength of the person & be let bloud with the counsel of a doc- tour of phisicke, & as it is specified in the dyetari of helth, and if the soze be fired, lay thys playster to it. Take of Dours dūg- tiij. vnces stampe it with vineger and laie it ouer the soze. And to brake the Carbocle take of Daisies halfe an vnce, of Canca- rides the weyghē of .ii. d. stampe this together & laie it on the head of the Carbocle. Thā take salues to draw out the corrup- cion, & otheꝝ whyle mūdifie the soze with the iuice of smalage. For this matter loke further in the Chapt. named Epidimū. ¶ For Ambustro, whych is a scaldynge, loke in the Cha- pitre named Combustio.

**C** For Amor, a sykennesse, loke in the Chapitres named Hereos.

**C** For Ambustio meretricis, loke after the Chapitre named Anastropa.

**C** The. 14. Chapiter doth shewe of lyttle cornels in the roote of the tounge.

**A** Migdale, is the latin worde. In englyshe it is lyke <sup>Cornels.</sup> the cornels in the roote of the tounge as some saye, but I do say it is two fleshely peeces, the which doth lye to the two vmples lyke the fashyon of an Almon.

The cause of this infirmitie.

**C** This infirmitie doth come thowowe reume, the which doth discende from the head to the roote of the tounge, and other whyle it doth come by heate of the stomake, the which doth vapour vp to the roote of the tounge, and it may come of drynkinge to muche of hotte wyne and stronge ale.

A remedy.

**C** First ble gargarice, and then take stermitacions, and purge the head & the stomake with pylles of Cocher. And beware of late drynkyng and euyl dyet, as surfering & drynking of hore wyne and stronge ale, for *Opine nimium beritur in bicum.*

**C** The. 15. Chapiter doth shewe of one of the kyndes of the fallynge sickenes.

**A** Nalepsia is the greke word. The barbarus word is named Analencia. In latin it is named Morbus <sup>A kynd of</sup> caducis, and Morbus comitialis. <sup>the falling</sup> In Englyshe it is sickenes, one of the kyndes of the fallynge sickenes. And they that haue this sickennesse, when they do fall they do not come at the mouth, but they do defyle them selfe other by vryn or by egestion, or bothe at once.

The cause of this infirmitie.

**C** Many auctours in dryuers matters be of sundrye opinions, but for this matter I do saye that for as much



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much as it is one of the kyndes of the fallynge sycknes, it doth take his originall of a reumatyke humour, oppylatyng the celles of the brayne, and the brayne so opilated and stopped, the pacient lyueth pitefullye vnto the tyme that nature hath remoued the cause.

### A remedy.

For this matter a great circumspect must be had. First in the diet of the pacient, for the pacient not onely in this kinde of the fallynge sycknes, but in al other kyndes must absteyn from white meates, and best, harte fleshe, and benyson. And they must beware of clymyng vnto hygh places, they must eate no salades, Garlyke, Ramsoms, Oppons, Chybolles, or Scallions, or such lyke chynges: the pacient must refrayne fro eatyng of water fowles, and from eatyng of the farnelle of fysh, as Eeles, Conger, and Salmon, or such lyke. And then vse the scdes and the rotes of Sporny aswell in meares and drynks, as to were the rote and scedes about the necke, and purge oft the head, and do as it is specified in the Chapter named Epilepsia.

The. 16. Chapter doth shewe of wartes.

**Wartes.** **A** Crochordones, is the greke worde. The barbarus word is named Aeroconides, in latin it is named Varuce, And some do name it Tubercula, loke in Tubercula. In Englyshe it is named wartes.

The cause of this infirmitie.

**C** This infirmitie doth come of grosse and euyl humours.

### A remedy.

First with a payre of sytters cut of the heades of the wartes and then rub them with garlyke and bay salte stamped bothe together, do this sytten or seven tymes. And laye ouer them a lytle plate of leade. For this matter loke in the Chapter named Tuber.

**C** Anchus is a croked elbowe, the barbarus worde is named Ancha.

**C**

**The. 17.** Chapter doth shewe of a spekenes in the fleshe,  
whyche is puffed vp lyke a sponge, the fleshe beyng  
softe and the skynne dankyshe.

**A** Nasarca or Ipolarca be the greke wordes. In eng a kynd of  
lythe it is one of the kyndes of Hydropsies, it is a the hydrops  
wateryshe humour which runneth betwixte the fleshe  
and the skyn, and some doth say, it is in the fleshe and  
the skynne. And this infirmitie doth make the fleshe  
and the skyn to pufte lyke a sponge and doth make the  
fleshe dankyshe. Some auctours doth name this infir-  
mitie Ipolarca, and some doth name it Sarcites.

**The cause of this infirmitie**

**This infirmitie doth come of a salte wateryshe hu-  
mour.**

**A remedy.**

First vse a precise diet, not to eate contagious meates, than  
vse supbes and easy purgacions, as it appereth in the Dicta-  
ry of health.

**The. 18.** Chapter doth shewe of casting vp  
of a mans meate.

**A** Nastrophia is the barbarus worde. In greke it is Vompytinge,  
named Anastrophæ. In Englyshe it is named a  
bompyting or casting vp a mans meate as Catastrophæ  
is a quicke casting downewarde of a mans egestion or  
sege, for the one infirmitie commeth not so faste vp-  
warde, but the other goeth as fast downewarde.

**The cause of this infirmitie.**

**This infirmitie doth come thozowe great replecion  
of meates and drynkes, or els it commeth thozowe the  
malpre of the stomake, or of lubryfaction of the inte-  
stines or intrayles.**

**A remedy.**

First mundifie the stomake with pylls of Coche. And confor-  
the stomake with Dyagalanga, and vse odiferous saours &  
good meates and drynkes and haue a mery harte, for pencifal-  
nes doth hurte the stomake,



**F**or Anciloglossi, loke in the Chaptres of Balbucientes and in Mogilali.

The. 19. Chapter doth shewe of burnynge of an harlot.

Burnyng of an harlot.

**A**mbustio meretricis be the latin wordes. In englyshe it is named, burnyng of an harlotte or of an hooze.

The cause of this impediment.

**T**his impediment doth come when an harlot doth holde in her bzeeth, and claspeth her handes hard together and toes in lyke maner. And some harlot doth stande ouer a chafinge dyshe of cooles, into the whiche she doth put brymestone and there she doth perfume her selfe.

A remedy.

**I**f a man be burnt with an harlot and do meddle with any other woman within a day, he shall burne the woman that he doth meddle withall. If one be burnt let them washe theyr secretes two or thre tymes with white wyne, or els with sacke and water. And if the matter haue continued longe, go to some expert Chirurgeon to haue helpe, or els the guttes wyl burne and fall out of the belly.

The. 20. Chapter doth shewe of a mans bzeeth or ende.

The bzeeth.

**A**nhelitus is the latin word. In greke it is named Asthma. The Barbarus worde is Anelitus. And in Englyshe it is named the bzeeth or ende of man, the which otherwhyle doth stycke or hath an euyl sauour, and dyuers tymes in many men it is short that he must puffed and blowe and gape for wynde.

The cause of this infirmite,

**T**his impediment doth come from the brayne or els from the stomake, or els from the longes, if it do come from the longes loke in the chapitre named Asthma, if it do come out of the head, reume whiche is putryfied and corrupted, infectyng the brayne is the cause, and

If it do come by oz thozow the throte, it dothe come of putrified humour of the stomake oz els of corutyon of the longes.

A remedy if this impediment come of the brayne.

First purge the head and brayne wth a gargarice, of wth pillpul. Elphangne. And the vse the Electuari de Gemmis, oz a confection de Musto, oz Triaca diatesseron, for this matter loke in the Chapter named Asthma.

A remedy if this impediment come of the stomake.

First purge the stomake wth perapigra galem, Than take of Cloues the weyghre of. vi. d, of Aigni aloes the weyghre of viii d of Balingale, the weight of. vi. d. make pouder of thys & drinke of it mozing and euenyng, as much as an Basel nure. And vse to chewe in the month a cloue without maces in the mozing, & after dinner, & to bedwarde.

A remedy to pall oz make swete the bzeih, which way so euer it do come.

First in the mozing eate oz swallow. ii. oz. iii. cloues, & kept betwixt the gummes & the chekes. ii. cloues, oz els do as I said befoze Oz els take of Sauery an vnce, of Balingale halfe an vnce, of the wood of Aloes a quarter of an vnce, make pouder of this, and eate oz drinke a porcion in the mozing, & a lytle after diner, & as much to bedwarde.

The. 2. 1. Chapter doth shewe of the squyce.

**A** Ngina is the latin worde. Sinachi oz Chinanchibe the greke wordes. The barbarus wordes be na: Squyce, med squinancia oz Quinancia. In English it is named the Squyce. The which is an impostume in the throte the which dothe let a man too swallowe other meate oz drinke. And diuers tymes it doth stop vp a mans wind oz bzeih. And there be. iiii. kyndes. The firste kynd doth not appere outwarde and that is deathe, excepte it bee quickly cured. The seconde kynd doth somewhat apere more inwarde then outward and that is not so daungerous as the firste is. The thirde kynd doth appere both inward and outward, and that is not soo periculus as the other be, howe be it, it doth continue longer then the other doth. The. iiii. kynd doth onely appere outwarde, and in it is no peryll.

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The cause of this infirmitie.

**T**his infirmitie doth come of Reume ascendynge from the heade to the throte. And it may come of vaporous humours discending fro the stomake to the throte.

The remedy.

Thre thynges is requisite to helpe these infirmities: The fyrst is lettyng of bloud in a vayne named Cephalica, The second is to purge the head wyth the pylles of Cocye, And the thyrde is to vse gargarices, & to vse Clysters. And than let the patient for a space absteyne fro meate, except it be of the broth made of a chekyn, and let the patient take ydormel or Oxymel. And take a lytle peece of porke or bacon, or els a lytle peece of a sponge, and inpynt it in oyle olpue and tye about any of these thynges a strong threde and let the patient swallowe in thys matter and by and by pul it out agayn and be sure of the thred that he that shall do thys feate in holdyng fast the threde, and to pull it out agayne quykely.

The .xx. Chapter doth shewe of the soule of man.

Soule.

**A** Nima, is the latin word. In greke it is named ψυχη. In Englishe it is named the soule of manne. The soule of manne is the lyfe of the body, for when the soule is departed from the body, the body is but a dead thyng that can not se, heare, nor feele. The soule can not be felt nor sene, for it is lyke the nature of an Angell, hauyng wyl, wyt, wysdome, reason, knowledge and vnderstandyng. And is partaker of good or euyl, as the body and it doth or hath deserued or operated. The soule also is a creature made wyth man and connered to man, for man is of .ii. natures, whyche is to saie, the nature of the soule, and the nature of the bodye, whyche is fleshe and bloude, the fleshe or bodye is palpyble and maye be sene and felte. The soule is not palible nor can not bee sene nor felte, but bothe beyng together now and shal bee after the generall resurrection in tyme too come, dothe, and shal, fele ioy, or payne, &c.

It is not the soule onely doth make a man, nor the bodie of a man is a man, but soule and bodie conuered or ioyned together maketh a man. And the one decepered fro the other be of .ii. natures as I haue sayd, vnto the tyme that they do mete againe at the Day of Doome. Therefore let every mā in this li: fe so prouide by the merite of Christes pass: on that soule and body beyng perfit man maye enter into everlastynge ioy and gloze too be in heauen with god. The electuary of Gemmis: and the confection named Alchermes bee good to comforte the soule or the spirites of man, soule and bodye beyng together here in earth.

The .23. Chapter doth shewe of a mans mynde.

**A** Nimus is the Latine worde: In greeke it is named *I himos*. In Englyshe it is named a mang mynde. The mynde of a man is very mutable and inconstant, moze in one man the in an other, but the most part myght be amended. A mynde

The cause of this mutabilitie.

This mutabilitie doth come thozowe waunerynge and inconstant wyttes, lackynge loue and charitie to God, to a mang owne selie, and to his neyghbour, regarding moze other sensualityte, or prodigalityte, couetyse or lucre, then the wealth and profyte of the soule. For the mynde of man is so occupied about worldly matters and businesles, that god and the soule of man is forgotten, by the whiche great daungers coloweth.

A remedy.

First let every man reconcile hym selie in and to god, and not to set by the worlde, but too take the worlde as it is, not beyng permanente no abydyng place, but to lyue as one shuld dye euery houre. And if a man may haue thys memory, he wyl not be mutable, nor set by the worlde, but constanre, haunng euer a respect to god his creatoure, and to his neyghbour whiche is every man where soeuer he dwelle.

The



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The. 24. Chapitres doth shewe of a hyle  
named **Antrax**.

**A Felon,**

**A** Ntrax is the Latin word. In English it is named a felon, and is lyke a Carbocle, but not so great in quantitie of substance.

The cause of this infirmitie.

**T**his infirmitie doth come of a venemous matter, and otherwhyle it dothe come of interiall cause, or of an exterior cause. The interiall cause doth come of some euyl humour, the exterior cause doth come of some venemous stynging of a woorme.

A remedy.

**E**yl it do come of an euil humour, ear Triacle & make a salme of a plaister of triacle and laye vpon the place. Or els take the white of a rawe egge and put in salt to it and beat it wel together & make a plaister.

**F**o. Antlades, loke in the Chapitres named Glandule and cherade,

The. 25. Chapitres doth shewe of a mannes  
ars or fundement.

**In ars,**

**A** Nus, is the Latyn woorde. In Greeke it is named Grans. In Englyshe it is a mannes ars, let euery man kepe that place cleene. And let no man make no restrictions that nature would expel, other by egestion, or by ventositie. In the aforesayde place is ingendred the pyles of Emerodes, fistles, and fistures, Tankers, the Bores, and Ficus in Ano, and dyuers tymes the longation which is the ars gur, doth fall out of the bodye, & otherwhyle many men can not kepe their egestion but sleeping and wakinge they do defyle them selfe, for al suche matters loke in the chapitres of the pzenominated infirmities.

A remedy for falling out of the fundement.

**F**irst beware of rakyng colde in that place. And beware of collicies, And kepe the ars & buttockes warme. And sit not on the

the colde earth, nor vpon stone or stones, nor vpon no harde thinge, but take somwt at vnder the buttockes, not only for falling out of the longacion, or ars gut, but for all other infirmities that may be in the longacion ingendred.

**C** For falling out of the longacion.

**T**ake of Myrrylles.iii. vneces, of Juniper cut in smal peeces.iiii. vneces, seth it in water and washe the place. And after that make a perfume of Juniper & sit ouer it. Or els make a perfume of Berguin, Myrr, or Frankensence. Or els take the inward rine or barke of an Oke, seth it in water with Salles & washe the place & drinke of Salband with ale, and by the substance of it to the nauill, it is good for the falling of the moder. Also for the impedimentes in a mans fundement or ars is good to anoint the place with oyle of lincsedes.

The 26 Chapitre doth shewe of an hote vlceration in the rough of the mouth,

**A** Phtia, is the greeke word. Alcola, is the barbarus worde. And Vlceracio in palato be the latin wordes. In Englishe it is named a hote Vlceration in the rough or palat of the mouth.

The cause of this infirmitie,

**C**his byle, or vlceration in the palace or the rough of the mouth, is ingendred of a hote stomake, fuming and meting with reume at the vnels in the rough of the mouth, and that is the cause of this impediment

A remedy.

**C**first qualifie the hote and the vaperous fumolite of the stomake, and the reume the whiche doth descende out of the head to the vnels, as it doth appere in the Chapitres named Stomachus, and vnels. And who so euer that woulde haue helpe, for the mouth, or for the tonge, or for the eares, for the teeth, for the nose, for the eyes, or for any dolour or peme, the which may be in these partes or places, let the vse other while sternuracions, and pylls of Roche. And ones or twise a moeth lette them vse gargaryces to exhalle and draine out the reume out of the head, the whiche reume is the cause of many infirmities in mans body, as it doth moze largely appere in the Chapitre named Reuma.

For Anathomia, loke in the Introduction of knowlege.

**C**For Apepsia loke in the Chapitre named Cruditas.

**C**ha



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**The. 27. Chapter doth shewe of a mans appetite**

**Appetyde.**

**A** Petitus, is the latyn word. In english it is a mans apetyde to meate. There be diuers apetydes, some be natural, and some be vnnaturall. And one apetyde is without order, and that is when a man woulde eate and can not. And some haue lost their apetyde that they haue litle stomake or none to eate any meate. A natural apetyde is to eate in due order & due time after a digestion. An vnnatural apetyde is to eate and drinke at all times without due order, or to desire to eate rawe and vnlesful thinges, as women with childe dothe and suche lyke.

**The cause that a man hath lost his apetyde.**  
**The** cause of lesing of a mannes apetyde is that the stomake is replected with the euill humours. And it dothe come other thowse sicknesses, or els it cometh of to much drynkyng in the morning, or els it doth pronosticate sickness to be within short time.

**A remedy.**

**Thy** refraine thy drynkyng, than purge the stomake with pilles of Cochie, and be to eate the confection de Aromatibus and so is the sirupe of Wormewode good for that matter.

**A remedy for women that haue vnlesful lusses.**

**I** haue knowen that suche lusses hath beneigne alwaie by smellynge too the sauer of theyr owne shoes, when they be put of. In suche lusses it is best that women haue their desire if it maye begotten, for they shall neuer take surfette by suche lusses.

**The. 28. Chapter doth shewe of the Apoplexie.**

**Apoplexi**

**A** Poplexis, is the greke word. Apoplexia is the barbarus word. In latin it is named Percussio. In English it is named a sodayne strikinge Downe, takyng away a mans wit, reason and mouing.

**The cause of this infirmitie.**

**Thys** infirmitie doth come of a colde humoure, the which

which doth opplate or stop the ventricles of the braine & doth fyl the celles of the heade. And some say it is a cold and a grosse Apostumacion that lieth in the vnder part of the head.

**A remedy.**

First purge the head, and vse this sternutacion. Take of *Libanus albus*, of *Peper*, of *Castorey*, of *echc*. ii. drames, make powder of it, and blowe or snuffe a lytle in the noſethylles. And vse clifters and fricacions w<sup>th</sup> salt and warme vinegre. And vse *Orimel diuretike* & *Orimel squillike*, and purge the matter w<sup>th</sup> *peracutti*, or els w<sup>th</sup> *peralogodian*. And the medicines the which doth serue for *Epplepsia*, whiche is named in Englysh the falling sickenes or the foule euill, w<sup>ll</sup> serue for this sickenes.

**The. 29. Chapter doth shewe of impostumes general.**

**A**postema, is the latin word. In greke it is named *Apostima*. In englyshe it is a postume. A postume *Apostume*, is no other thyng but a collection or a runnyng together of euill humours. And some be interiall, and some be exteriorall. The interiall Apostumes be other in the heade, in the stomake, in the lunges, in the splene, or in the bowels. The exterior apostumes be in the flesh, vnder the skyn.

**The cause of this infirmite.**

All apostumations doo come by corrupte bloude, or els by congeyled fleume, or fleume vnnaturall. Or els by coler, or els by melancoly. If the impostume doo come of corrupte and infectious bloude, then the impostume is named *Elegmon*. And if it come by congeyled or vnnaturall fleume, the impostume is named *zumie* and some do name it *zumma*. And yf the impostume do come by coler, the impostume is named *Herisipula*. and if the impostume do come of melancoly, or coler aduſted then the impostume is named *Canceri* or *Sclios*. Yet there



there be many other impostumes the which do come of myrt humours, as the botche and byle, and suche lyke. These impostumes that be interiall and can not be sene be moze periculus then they the which a man maye se and fele. For this matter and for a remedy, loke in the proper names of the impostumes and specially in the Chapitre named Suffocacion or Suffocacio.

Cytryne  
water,

**C** The. 30. Chapter doth shewe of the Cytryne water in mannes body.

**A** Qua citrina be the latin wordes. In Englyshe it is named cytryne water, like the coloure of an Orange which is ingendred in the body. In greke it is named Hidor medicon.

**C** The cause of this impediment.

**C** The cause of this impediment cometh of superabundance of Cytryne coler and euyl humours.

**A** remedy.

**C** Use pylls de Mesereon. ii. times in a weke. And beware of eatyng of boyled meates, of fried and burnt meates, and of al manner of meates that is dyed in the smoke, & of crusts of bred of pie crustes, & cake bzeade, & sodden bzead & sower drinks.

**C** The. 31. Chapitre doth shewe of a soze in the eyes.

Soze eyes.

**A** Rgemat is the barbarus word. In greke it is named Argema. In englyshe it is named a soze in the eyes, for a white doth growe over the blacke of the eye, and the white of the eye is redde. In latin it is named Albugo or Nebula.

**C** The cause of this impediment.

**C** This impediment doth come of reume, and of corrupt bloud, the which doth dystyll out of the heade to the eyes.

**A** remedy.

**C** First purge reume, as it doth appere in the Chapitre named Reuma, & than make a plaister with the whiche of .ii. egges, & beate

beat it well together, and than put to it a lytle hony, and after that put to it flexe oz towne, and so bedwarde laye it ouer the eyes and let it lye al nyght, and in the mornynge wash the eyes with colde water, & a fyne cloute, do this. iii. nightes one after an other.

**¶ The. 32. Chapter doth shewe of the goute Arthetike.**

**A** Rhetica is the Whyllycke worde. In latyn it is named *Morbus articularis*. And in greke it is named *Arthetike*.

*Articularis*. The Barbarous word is *Gutta artetica*.

In Englyshe it is named the Arthetike passion, oz the goute Arthetike, it is a peyne oz a passion of the ioyntes, for it wyl runne from one ioynte to another, for the matter oz the humour is so subtyll that it wyl dyscende and ascende into the ioyntes, & otherwhyle the peyne is so belement that it wyl bzeake the ioyntes. And thys is named the very goute, there be other kyndes of goutes named *Chiragra*, *Podagra*, *sciatica*, as it doth appere in their Chapitres.

**¶ The cause of this infirmitie.**

**¶** Thys infirmitie other it doth come of cozrupt bloude oz els of a fleuomatike humour, oz els of a colerike humour, if it do come of bloud oz of reumaticke fleume the place wyl swell and be red, & the heyne wyl bee full, if it do come of coler, the place do not swell greatly but is dry & the place wyl pycke and burne.

**¶ A remedy.**

**¶** Beware of contagious meates & drynkes, as netre ale new bere, reade wine, newe hote bread, oysters, eies, muscles, samon, dog fysh, rape oz thornbacke, fresh bese, water foules goose & ducke, and suchlyke, be not cosive, & vse gentill purgacions, & beware of ryot & late drynkyng and takynge of colde on the fere, oz goynge oz rydynge wete shodde oz boored. Than vse oyles, & these oyles if the matter come of colde humours the oyle of Walnutes, *Oleum vulpinum*, *Oleum philosophi* oz *Oleum de lapide gagatis*. If the matter do come of heate than is good *Oleum de Kanis*.

The



**The. 33.** Chapiter doth shewe of the eye  
when it is bloudshot.

A blind  
shorten  
eye.

**A** Tarlati is the Araby woode. In latin it is named  
Macula. In Englyshe it is when the eye is bloude  
shorten, & some say it is a blemish in the eye.

The cause of thys infirmite.

**T**his impediment doth come by a stripe or a blow or  
some other casuall hurte by some euyl chaunce, or els of  
some euyl humour, loke for thys matter in the Chapitre  
named Macula, in the Ertrauagantes.

A remedy.

**T**ake of the whyte of .ii. egges, and beate it too a waterpome  
spume, than put in two, and .iii. nyghtes one after an other lay  
suche playsters ouer the eye or eyes, & in the meane space hang  
ouer the eye or eyes a grene sarsenet cloth, and plunge the eyes  
in cold water.

**The. 34.** Chapitre doth shewe of Arters:

Arters.

**A** Rterie is the greke woord, and the Latin woord. In  
Englyshe it is named arters. Arters be lyke bay-  
nes, in the whiche be the vntal spirites, hauing their be-  
gynnyng of the hart. And vppon the arter dothe lye the  
vaynes, except it be in the backe, where as a great arter  
named Trachea doth lye vpon the bayne. **T**he arters  
doth fa! displeasures, as by brysyng, liffing, & otherwise  
hurtynge them, for such matters vnto annoynt the body  
with oyle of Turpentyne.

**The. 35.** Chapitre doth shewe of pushes and  
whelkes in the heade.

**A** saphati is the greke woode. In Englyshe they be  
named whelkes or pushes the whiche be read and  
they be in the rootes of the heare, & in the skin of the hed.  
And there be .ii. kindes, the one is moist, & the othe drye.

**The**

¶ The cause of this infirmite.

¶ The pusses whych be drye cometh of coler adusted, and they the whych be moyste dothe come of cozrupte bloud mixt with fleume.

¶ A remedy for drye pusses.

¶ Take of Camomyl an handfull, of Fenugreke an vnce of Rose leues an handfull, seth thys in whit wyne and wash the head. v. tymes at nyght. Or els take the oyle of Linseed. ii. vn- ces & anoynt the head vii. tymes.

¶ A remedy for moyst pusses or whelkes.

Take the rust of yron the which doth lie about the Smithes handpyle ii. vnces, of Bismuthone an vnce, of the pulpes of Cole quinida halfe an vnce, brate this toger her & put it into a pint and a halfe of whyte viniger, and washe the heade. iii. or iiii. tymes with it. Or els take Arsenike & moztify it. ii. vnces myx- it wth grece & with the oyle of Bayes, & anoynt the head. iii. or. iiii. tymes.

¶ The. 36. Chapter doth shewe of woymes in a mannes belly, named Ascarides.

Ascarides, is the Greeke woꝝde. In Englyshe it is woymes, lytle smal woymes, the whiche most comonly doth lye in the longacion otherwoyse named the arsgut. And there they wyl tycle in the fundement.

¶ The cause of the bryding of such woymes

¶ Suche woymes be engendred of coler or of fleuma- tyke humours.

¶ A remedy.

¶ The blage of eatyng of Barlyke doth kyll al maner of woymes in a mans belly, as it dothe moze largelyt appear in the Chapitre named Lumbryci. Or els take of thee iuyce of Lanan- der cotton & put to it the poudre of woymescede, & drynke it. iiii. tymes euery moꝝnyng fastyng, and drynke norjan houre or. ii. after.

¶ The. 37. Chapitre doth shewe of the pu- rifying of the fleshe.

Aschachilos is the Greeke woꝝd, the barbarous woꝝd putrifieng is named Achachilis. In Englyshe it is putrifi- of the fleshe, yng of the fleshe, for in some menne the fleshe shalbe pu- trified and cozrupted to the bone or bones, Achachilos

¶ iiii.

cometh



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cometh of two wordes of Acla, the whiche doth signifie in the Araby tonge corruption. And of Chilos, a Greeke word, which is to say iuyce.

The cause of this infirmitie.

This infirmitie doth come of a venemous matter as by some melancoly humor, or by styngynge of a venemous worme or serpent.

A remedy.

First take the dregges of wyne & myrris with an unce of the powder of roche Aloome & washe and scour the place with it, than take of the bian of Beanes, & of the bian of Barly. iii. unces, of the sedes of Nettels made in powder an unce, myrris thys together with the iuyce of wormewood & hony & Bake a playster. Or els take of the oyle of Roses. iiii. unces, of ware. ii. unces, incorporate this together. And whan it is cold, put thereto. v. unces of Ceruce that is washed. Than take of the powder of Benbane sedes the weyght of. xii. d. of blacke Ropy seedes made in powder the weight of. xii. d. & make emplaysters of this & lay the to the soze place. Also for thys matter is good Unguentum egyptiacum.

For Aise, loke in the Chapter named Nictalopia

The 38. Chapter doth shewe of one of the kyndes of the Hydropies.

Kyndes of Hydropies.

As ites or Asclites be the greeke wordes. The barbarous men do name it Alchites or Alcrites. In Englyshe it is one of the kyndes of Hydropies, and is engendred in the belly, for the belly wyl bol and swell & wyl make a noyle as a botell halfe ful of water.

The cause of this infirmitie.

This infirmitie doth come of superabundance of water in the belly. For loke as the Tympanye cometh of wynde, so doth thys sickenes come of abundance of corrupt water.

A remedy.

First vse Troisc, de lacea & vse Purgacions & clysters & suppositors. And if it be ouergrowne there is no remedy without incisio or cutting of the belly. And in this matter there must be of counsel expert Physicians & Chierurgies, the which be expert

in incisions. And after that to washe the guttes in white wine and than to sicke by the place agayne and to minister salues accordyng to the matter. And let the patient vse a precise diet in meates and drynkes. First not to drinke no newe ale, noz newe beere, noz syder. Also the patient must refrayne from eating of newe bread, and sodden bread. Also to absteyne from all maner of white meates, specially harde cheese, and in no wyse to eate any sozt or kynde of nys. Also the patient must not eate no maner of frutes, noz no other thynge the whiche ingender wynde. Also the patiente muste absteyne from all kynd of shewes and porages. Also not to eate freche biefe and all other syrpyng meates, as al maner of waterfowles as wel wylde as tame. And also the patient muste absteyne from eating of Feles, samon, freche herpyng, dogge fysh, ray, thorn backe, and other such lyke fyshes. Also salte meates is not good, and no moze be beanes and pesson for any man or woman hauyng this aforesayde sicknes.

**C** The. 39. Chapitre doth shewe of Asmatycke persons, the whiche be shorne wynde.

**A** Schma is the greke woꝛde. Asma is the barbarus shornes of woꝛde, Anhelosi or suspiriosi, or Constrictio and wynde. helitus, be the Latin woꝛdes. In Englyshe it is named shornes of wynde.

The cause of this infirmitie.

**C** This infirmitie doth come other by Viscus or tough Reume beyng in the pypes, or els by some Apostumation in the pypes, or els there is some faulte in the lunges that the lunges is putrified.

A remedy.

A confection of muske is good. Also loch de pino, loch de squilla, loch alfelcra be good, & so is the sirupe of Alope, & the sirupe of Calamint. For I haue practised these thinges, & haue sped wel. First I haue made a pisanne vnder this maner. Take of Euula campana rotes, picked & made cleane, & cut in slyces. ii. vnces, of the rotes of Fenel washed, & the pitch pulled out. vi. oz. vii. vnces, of Anes sedes halfe a pounce, of fygges halfe a pounce, of great telons the stones pulled out a quarter of a pound, of Alope thye good handfuls, of barley clested. x. handfules, seth al this together in two galons of runnyng water, to halfe a galon, & xv. dayes I haue geuen to my patient morninge, noone and nyght. ix. spoonetullles at a tyme, and at the



the. xv. dayes ende I haue geuen pyles of Cochee, and after that I haue ministred Diasulfur, and haue made many whole Also the confecton of Philonii of the first inuencion is good: And so is to anoynt the Romake with the oyle of Philosophers, named in Latin, Oleum philosophorum And betwene of Rutes, Almons, These and mylke, and colde. And the pyles of Agarycke is good for this spekenes.

For Athoromata loke in the chap tre named tubercula

**C** For Ascelle, loke in the Chapter named Fetozaellarum.

**C** For Strabilis, loke in the Chapitre named Cardiacapassio.

**C** For Anditus, loke in the chapitre named Aures.

**C** For Auriga, loke in the Chapitre named Hicticia.

**C** The. 40. Chapter doth shewe of a mans eares.

Eares.

**A** Vres is the latin worde. In Englyshe it is a mans eares, the which be the organs of hearynge. And in the eares be many infirmities, as syngynge in the eares, appostimacion, pusses, or whelkes, woymes, and defnes, and such lyke.

**C** The cause of this infirmitie.

**C** This infirmitie dothe come of coruption of the bryue, and by opilacions, and euyl humours.

**C** A remedy.

**C** If there be any peynes in the eares, the oyle of bytter Almons is good, and so is oyle de Wren.

**C** If there be any ryngyng or noyse in the head, loke in the Chapitre named Tinnitus aureum.

**C** If there be any ventosite in the eares, inffill into the eares the oyle of Rardine.

**C** If there be any defnesse in the eares, looke in the chapitre named Surditas

**C** If there be pusses or whelkes in the eares, loke in the Chapitre named Pusule.

**C** If there be woymes in the eares, loke in the Chapitre named Vermes.

**C** If any Apostumacion be in the eares, the oyle of bytter Almons is good.

**C** If there be any other impedimentes in the eares, you shall fynde it out in the Chapitres of this booke.

**C** Put nothyng into the eare that is colde, but let it be a litle warme.

**C** Thus endeth the letter of A. and here foloweth the letter of B.

**C** The. xiiii. Chapitre doth shewe of a Stutteringe or Stammeringe.

**B** Albucies is the latin worde. In Englyshe it is named Stutteringe or Stammeringe. In greke it is named magilali, or Ancinoglosi. Stuttering or Stammering.

The cause of this infirmitie

**C** This infirmitie doth come thre maner of wayes, one doth come by nature. The other doth come by the humiditie of the senowes of the tounge, and the thirde cometh to be in the company of a Stutter or Stammerer.

**C** A remedy.

**C** First as Stutteringe that doth come by nature, it can not be holpen except it be reformed in yowth by some discrete tutor. If it do come wiche beyng in the company of a Stutter or a Stammerer, a man must refrayne the company of a Stutter. If it do come by the humiditie of the senowes, this is the remedy. Tak of Basil an handfull, of Coulesippes an handfull, sech all this together in wythe wine, and dyspke of it moynynge, noone, and nyght, thus continue. xv. dayes. Or els take. vi. or. vii. sygges, or. vi. or. vii. faire graines of Castore, beate thys together with clarified honny And the diuers times put the quantite of a nutt upon the tounge, and ble thre tymes a wyke of gargarice.

**C** For Barba, lesyng of the heare of the beard, loke in the Chapitre named Alopecia.

**C** For Baslica, loke in the Chapitre named the principall keyne or Mediana.

**C** The. xlii. Chapitre doth shewe of a greedy appetite.

**B** Vlimos is the greke worde. Bolismus is the barbarous worde, Ingens fames be the latin wordes. In Dongre

**C. v.**

**Englyshe**



Englyshe it is named a great hunger, howe be it when these the whiche hath this impedimente yf they do eate greedely a morsell or two, they be satysfied.

The cause of this impedimente.

This impediment doth come of a colde stomake.

A remedy.

In this impedimente I do aduertise all men and women, first to vse odiferous and redolēt sauiours, as Amber de grece Storax, Calamint, Signum Aloes, Cloves, Iapdanum, and Rumeiges. And to reuocate this inordinat appetite. I wolde that a Cockerell or a pullet myght be sodden or roasted & with butter and vineger asperged, with the premisses, & to drinke to it Muscabell or Bastarde, or Eleganc, but in any wyse so that the body be not consupated, so that the patient may haue dayly a naturall egestion, other by course of nature, or els by suppositoys, or els by some other casy purgacions.

The. 43. Chapitre doth shewe of a horsenesse.

Horsenes.

Ranchos is the greke woorde. Branca is the barbarus woorde. In latin it is named Rancedo. In englyshe it is named horsenes.

The cause of this impediment.

This impediment doth come of reume discendyng from the head to the throte. And some say it is a reume discendyng from the head to the chekes or throte. And some do say that it may come by opilacions.

A Remedy.

For this matter first purge fleume, vse gargaryces and enutacions, and vse pylls of Cocher, & vse to drinke buttered ale or buttered beere, and for a space which is to say iii. or. iiii. dayes, kepe the patient warme that he do not come into the open ayre, and let there be a good fyre where the patient is.

The. 44. Chapitre doth shewe of a pushe or an impostume in the eye.

Apoustume in the eye.

Bethor is the Araby woord. In latin it is named pustula or Appostema, In English it is named a pushe

a whele or an impostume in a mannes eie. And there be some auctours sayeth that it is a lytle whyte whelke or whele in the face named as I do thynke an ale pocke. And some auctours saye it is a whele in the mouth or tonge.

**The cause of this impediment**

**This impedimente dothe come of late drynkynge or surfetynge disorder or diet in drynkynge of wyne stronge ale or beere out of due tyme.**

**A remedy.**

**First vse temperaunce in drynking to late, than take of the ashes of wylowes and myxe it with vynerge & washe the place. Or els take of the bian of Roke and myxe it with the iuyce of Radishe and washe the place. Or els take of the powder of Ura; myxe it with vynerge and washe the place with a fetther or a fyne linnen clothe.**

**The. 45. Chapitre dothe shewe of an impostume growynge in the throte or necke.**

**Beccium or Nauta be the latyn wordes. In Englyshe it is a swellynge the which doth growe in the throte & in the necke.**

**Apostume  
in the necke**

**The cause of this infirmitie.**

**This infirmitie doth come of reume distillinge from the heade to the aforesayde places, it maye come of corruption of bloude. And there bee two kyndes, the one is natural the other is accidentall, natural bocions comonly chyldzen hath also hath yong persons that be ful of reume, accidental bocions cometh to age or by mischaunce.**

**A remedy.**

**First eate no nuttes, nor harde chese, nor freche biske, & vse the medicines, the whiche be in the Chapiters named Scphitros and Scrophule.**

**The. 46. Chapter doth shewe of a mannes codde.**

**Butsa testaculorum be the latin wordes. In Englyshe it is a mannes Codde, in the whyche dyuerse tymes**

**The codde,**

**doth**



Doth ingender dyuerse dysleases, as the three kyndes of  
hernyes, and other whyle the syphat is relaxed oz broke,  
that the guttes of man doth fal into the codde, and then  
it is named a rupture. And otherwhile the stones maye  
be inflated and inflamed and swollen. A reinedy for all  
the which loke in Chapters of the aforesayd sickeneses  
and infirmities.

The. 47. Chapitre doth shewe of a mannes armes.

An arme.

**B**Rachium is the Latyn woord. In Englyshe it is  
mans arme, the armes of man maye haue diuers  
impedimētes, as the gout named Chiragra. Also in the  
armes may be aches, in the ioyntes and bones, for the  
gout in the armes loke in the Chapter named Chirag-  
ra, and for aches and peine in the armes, vse seare-clothe  
that be attractyue. Or els take of the oyle of Turpen-  
tyne and myxt it woth aquauitie, and anoynt the place  
oz places.

The. 84. Chapitre doth shewe of an impostu-  
me, oz swellynge in the face.

A swellynge  
in the face.

**B**Vriga is the Latyn woord. In Englyshe it is named  
an impostume oz an inflacion, the which is in all the  
whole face of man. Some doctours doth name thys in-  
firmite Ruonia. And some do name it Gutta rubea.  
There is greate dyfference betwixte Cutta rubea and  
Gutta rosea, for the causes of the infirmities be not lyke  
as it shall appere in thys Chapitre, & in the Chapitre of  
the other infirmite oz impediment named Gutta rosea.

The cause of this infirmite.

**T**his infirmite doth come of a benemous matter  
ascendynge out of the stomake metyng woth reume that  
wolde dyscende oz dystyl out of the heade. And the one  
ascending

ascending & the other dyscending, and meetyng both together, vehemently doth cause the vapors to breake out, & doth make apostumacion.

A remedy.

First for this matter Flebothomy is very good and so be purgations of pilles of fumitory, & the pilles of Rochee. Also the sirupe of nymphet is good to take of it, morning & evening And the medecines, the whych be in the Chapitre named Vindimia be good for this impediment.

The. 49. Chapter dothe shewe of a grosse impostume named Bubo.

**B**ubo is the Latin worde. In Englyshe is named a grosse impostume, And there be certeyne kyndes of impostumes some be pestiferous and some be not pestiferous.

The cause of this infirmite.

Thus infirmite doth come vnder this maner, grosse fedynge doth make grosse humours, & grosse & corrupt humours doth make many diseases, specially it doth ingender this aforesayde infirmite.

A remedy.

If this infirmite do come of a pestiferous matter loke in the Chapitre named Carunculus. If it do come of no pestiferous matter. First take a clister, or a supposito, or some easy purgacion. And after that take of oyle of line an ounce, mixte with bay salt, and lay it ouer the soze. And after that if it do not breake make an incision or a corosive. And then vse salues with reses attractiue. And the matter abstracted which is the cause of the anguish or paine, then I do saye as the philosopher dothe say. Deficiente causa defect effectus, that is to say, take away the cause, or els the cause lackyng, the effect is to no purpose. Or els take the matter as thus. Take awaye the cause of the syknes. And the syknes can do no harme but health shal folowe. And the cause not take awaye, of the infirmite the syknes must nedes remayne and continue in the bodye, or els in some perticuler member it must permapne or rest.

Thus endeth the letter of B. and here foloweth the letter of C.

The



The. 50. Chapter doth shewe of an infirmite the  
whiche is concurrant with an hydropsey.

An euill  
dweller.



Aceria, or Cacexia, or Cathesia, bee the  
greke wordes, In latin it is named Mala  
habitus. In Englishe it is named an eu  
ill dweller, for it is an infirmite concu  
rant with the hydrosies.

The cause of this infirmite.

This infirmite doth come thowome euill, slacke, or  
slowe digestion

A remedy.

Take the confectiō of Alkengi, and kepe a good dyet, & be  
ware of drinking late, and drinke not before thou do eate som  
what and vse temperate drinckes, & labour or exercise the bo  
dy to swete. I was in this infirmite, and by great trauaile I  
dyd make my selfe whole, moze by labour than by phisicke in  
receytes of medicynes,

The. 51. Chapter doth shewe of a mannes heles.

A mans  
heles.

Alcanai is the Latin worde. In Englishe it is na  
med the heles of a man or woman, the which may  
dyuers tymes haue infections, as the goute, straining,  
the crampe, the kybes and suche lyke.

A remedy.

First kepe the fete from colde, & than take of oyle of netes  
fete & put to it a litle oyle of Turpentine & anoint the heles di  
uers tymes & ofte. Or els take of Fenel. ii. handfull, of Smal  
age. ii. handfull of, Walowes. iii. handfull, seth this in wyne or  
dyegges of wine, & put thereto Dere suet & washe the heles oft.

For Calculus loke in the Chapitre named Nefresis.

The. 52. Chapter doth shewe of the  
ppes of the lunges.

ppes of  
the lunges.

Anales pulmonis be the Latin wordes. In Eng  
lishe it is named the pps of the lunges, or the  
canes of the lunges, the which diuerse tymes be oppla  
ted or stopped

The

The cause of this opilation.

**T**here is nothyng that doth oppilate or stoppe these canes or pypes, so much as viscus fleume doth.

A remedy.

**I**f you ate no maner of fyshes nor spynnes the which will adhere or cleue to the spynners in the eatyng, drynke no redde wyne nor thycke or muddie ale or beere, specially if it be newe eat no newe breade, nor almons, nor nutes, nor whyte meates nor rostes. And for this matter eyther eat Barlyhe or els Loclanum de pino. And a peysant is very good, & than take a drame of pylls of Cochee, or els some equiuolent purgacion, and beware of to much beneticious actes.

**I**f of Cacexia loke in the Chapitre named Cacecia.

The. 53. Chapitre doth shewe of a Canker.

**C**ancer is the latin worde. In Englyshe it is named **A Canker**, the whiche is a soze the whiche doth corrode and eate the fleshe, corruptyng the Arters, the heynes and the sinewes corodryng or eatyng the bone, and doth putryfie and corrupt it, and then it is seldome made whole.

The cause of this infirmitie.

**T**his infirmitie doth come of a melancoly humour, or of a Colerike humour adusted, or it maye spryng of an hurte or a harme taken, and not loked vnto betyme, doth systle and resture.

A remedy.

**I**f the bone be blacke there is no remedy, but to cut of the bone fleshe and all, specially if it be in the armes or legges, yf the bone be not purrified, first scoure the cankerous place. iii. or.iiii. dayes with whire wyne. After that take burne leade & myre it with the oyle of Roses and anointe the place dyuers tymes, and vse pylls named Pilsule Jude. And after that take of whyte Popy an vnce, of Opium and Benbait of eyther of them a dram, of Gumme arabicke halfe an vnce, of the oyle of Roses iii. unces, incorporate this together and anoint the Canker oft. Or els vse the oyle of Junepet. Or els take of Terre sigillare, of booke Armoniake of reche an vnce, of Cerue of Muscalage of eyther halfe an vnce, compownde all this together with the iuyce of Letuse, and the water or iuyce of bonseke, and vse perologodion and the confection of Samich.



Swellyng.

**The. 54.** Chapter doth shewe of swellynge  
**C**ancerena is the Latin worde. In Englyshe it is a  
 swellynge the whyche may be in every member in a  
 man haupng a greynthe colour or els a blacke colour.  
 The cause of this infirmitie.  
**A** hys inur myte doth come of melancolye humoure  
 if it be blacke, And if it be grene it doth come of cytryne  
 colour.

**A remedy.**  
**I**n this matter puerge coler and melancoly. And for this  
 matter fleborhomy is good, yf so be strengthe & age well per:  
 mitted, take of hony halfe a pinte, the whie of. iii. raw egges,  
 of barlye an handful, incorporeat this together & make a play:  
 ster. Or els take of Rapes. iii. unces, Stamp theyn too gyther  
 wth hony & make playsters.

A canine  
appetyde.

**The. 55** Chapter doth shewe of a canine  
 or a dogges appetyde.  
**C**aninis Apetitus, be the latyn wordes. In English  
 it is named a canyne or a dogges appetyde, or it  
 may be named an vnfacible apetyde to eate. In greke  
 it is named Achinodis orexis, whyche is to saye in La:  
 tin, Canina appetencia. In Englyshe it is named as I  
 haue reherced.

**The cause of this infirmitie**  
**T**here bee two kyndes of this infirmitie, the one  
 doth come of a melancoly humoure, ascendyng from the  
 splene to the oryfyce of the stomake, or els it maye come  
 of a cold distemperance of the stomake. The other kind  
 doth come thowoe a hote lyuer, and a hote stomake.  
 And thus shall you knowe the one kinde from the other  
 if it do come of a melancoly humoure, a man shall haue  
 a rauning stomake to eate what so ever he canne gette.  
 And when the stomake is full repleted, then it is trou:  
 bled, and then the pacient is prouoked to vomyttinge.  
 And after that the stomake is soo euacuated or empyre,  
 then

then the patient doth fal to eatyng againe. There is another canine appetite, which is, when a man is euer hungry and is neuer satiffied, noz is not well but when hee is eatyng or drynking, ignorant men wyll say that suche persons hath an eaten in the bely.

**A remedy for the fyrst impediment.**

**C** fyrst purge melancoly with Diasene & the stomake, & then vse to cate fat meates, as Goose, Pyg, and such lyke & drinke good drynckes. And if it do come of fleume let the matter be digested wpyth Organū & Calampyt, & with Anys sedes, & Fenel sedes, & purge the matter with perapigra or such like And vse to cate meates the which ingender fleume as porage made of mylke & aples and such lyke.

**A remedy for the second impediment.**

**C** fyrst rectifie the Luer & Stomake frō theyr caliditie or heat, and vse grosse meates, as Befe, Beanes, hard egges, tripes, podynges, and such lyke, & anoint the backe & the stomake wpyth oyle of Myrryllles, or the oyle of Rosce, or the oyle of Sumacke. And for thys impedimēt vse no sauces, specially sowre sauces that doth prouoke an appetyde.

**C** for Camo loke in the Chapitre named Combustio.

**The .56. Chapter doth shew of the heare of a man.**

**C** Appillus or Capilli be the latin wordes, In greeke it is named. Thrix. In Englyshe it is heare of a mannes heade. Crinis is the latin worde for a womans heare, Pili is the latyn worde for beastes heare. And all maner of heares be ingendred and doth come of a grole matter or fume beyng hote, wherefore this comon proverb is bled in Latin, that Vir pilosus semper est luxuriosus, that is to saye, man that is full of heare is euer benerious, vntill grace (as I saye) woozke aboue nature. There be. vii. principall colours of heares. There is fyrst albozne heare, yelowc heare, redde heare, blacke heare, fleren heare, gray heare, & whyte heare. Albozne heare and yelowc heare cometh of a gentyll nature, grounded vpon a good complexion which is bloud, fler-

Beare:



**C**

## The Breviary.

en heare is engendred of fleume, the red heare is engendred of the multitude of grosse humoures, specially of grosse bloude. The blacke heare commeth of colericke humours myxt with melancoly humours. The graie heares do come of the defection of naturall heare, or els it doth come of corrupt fleume. Every heare hath a hole and besyde every heare is a poze where the sweate doth come forth. The heares of man haue diuers impedimētes, it may be eaten with woymes, it may fal of, it maye stycke.

**F**or fallynge of the heare looke in the Chapitre named Alopecia.

**A** remedy.

If the here be eaten with woymes, take a pynt of white wine and stamp. iii. heades of Garlyke with ii. handfull of woyme wood & boyle al rogether and washe the head. Or els an oynment named Silotium. Or els besoule an vnce of Aloes cabailyn in a pynt of wyne & washe the head. ii. or. iii. tymes.

**T**o make heares to growe and that they shall not fal.

**T**ake of the oyle named in Latyn, *Olium costinum*, and anoynte the heade with it ofte.

**T**o make heares to fal

**T**ake of arsnicke an vnce, of vnilaked lyme halfe an vnce, myre this together with vineger, and washe or anoynt the place diuers tymes. Or els take of the oile of Benbane, of the oyle of Mandrage or of eche halfe an vnce, compounde this with the bloude of a bakke or a flyter mouse, and anoynte the place.

The. 57. Chapitre dothe shewe of a mans head.

The head **C**Apud is the Latin worde. In greke it is named Cephalos. In Englyshe it is named a mans head, the whiche is the seate of the soule, and therefore when the head doth ake all the body is out of temper. In the head may

may be many infirmities, as the Apoplexi, the scotomy the Megrym, the Hood, the Premises, the fallynge sicknes, and dyuers other infirmities besyde aches, as it shall appeare in theyr Chapitres. As for aches in the head be many. First there is an ache the which doth come by extreme labour. There is an ache the whiche may come by superabundance of reume. Then is ther ache the which doth come by extreme colde. Ther is an ache the which may come by acyditie or drinckes in the head. There is an ache the whiche may come by a bilus humour or by some Apostumacion. There is an ach the which may come by or thozowe dronkenness. There is an ache in the head, the whiche may come by lentositie. There is an ache the whiche may come by a blowe, a strype, or a fall, or any great hurt in the head. There is head ache, the which may come by any maner of feuer, and by other certayne sickenneses. And besyde all these, aches may be in the head thozowe the calyditie or heate of the soune, or by interpozancy of the ayer corrupted. And it may come by the euill operation of the planets and ygnies.

A remedy for all these premises,  
except dronkenness.

First vse in all thynges temperaunce, and an order in all thynges, rule the body that it fall not into infirmities, and purge the head oft with gargaryses and with sternutations, with pilles of Coche, Pillule aggregate, petapigra Baleni, or perahermetis, or peralogodion russi, & Aqua melis is good

The. 58. Chapitre doth shewe of a Carbocle or botche.

Carbunculus is the latin worde. Altein is the araby worde. In englishe it is named a carbocle or botch Carbocle. carbunculus, is deriued out of a word of latin named carbo, the whiche is a cole in Englyshe, for this infirmitie hath the propertie of a coole that is hot burning



**C**

## The Breuiary.

nyngge, for a Carboole doth hurt and prycke. For this matter loke in the Chapitre named Altoin.

**C** The. lii. Chapitre doth shewe of the sykenesse of the pylson.

Speakes of  
the pylson.

**C** Arcinoma is the greke worde. In Englyshe it is named the sickenesse of the pylson. And some authors doth say that it is a Canker, the whiche doth corrode and eate the superiall partes of the body, but I do take it for the sickenesse of the pylson.

**C** The cause of this infirmitie

**C** This infirmitie doth come of corruption of the ayer and the bzeth and fylth the which doth come from men, as many men to be together in a lyttle come, hauynge but lyttle open ayer.

**C** A remedy.

**C** The chiefe remedy is for man, so to lyue, and so to do, that he deserue not to be brought into no pylson. And if he be in pylson, eyther to get frendes to helpe hym out, or els to vse some perfumes, or to smel to some odiferous sanours, and to kepe the pylson cleane.

**C** For Cardiacalooke in the Chapitre of beynges named Mediana.

**C** The. 60 Chapitre doth shewe of a Canker in a mans nose.

Canker.

**C** Arcinodes is the greke worde. In latin it is named Cancer in nasa. In Englyshe it is named a Canker in the nose.

**C** The cause of this impediment.

**C** This impediment doth come of coler adusted, mixt with corrupt bludde and reume, for reume is the cause of many infirmities.

**C** A remedy.

**C** First mundifie the place with white wine & roche alome, & then if there be any dead fleshe corode it with Aqua ardens or with aqua fortis, and then take of hony halfe a pynt, of the white of, iiii. egges, of barley brā, an handfull, incorporate this

together and make a plaister, or els do as you shal fynd in many places of this booke of other kyndes of Cankers.

**C**he. 61. Chapter doth shewe of the Cardiacke passion.

**C**ardiaca passio, be the latin wordes. In Englyshe it is named the Cardyacke passion, or a passion about the herte, for the herte is depressed and ouercome with fayntnesse. The Cardiacke passion

**T**he cause of this infirmite.

**T**his infirmite doeth come of euill humours the whiche be in the celles about the herte, it may come also of to muche sweatynge. Also it maye come of imbecillite or weakenes of the body. And it may come of grosnesse of bloud, or of melancoly: if it do come of an euill humour in the celles about the hert, eyther it doth come of grosse bloud, or a colericke humour. And then is there aboute the herte tremblynge with heate, the which causeth thyrste, and depe fetchynge of wynde yf it do come of imbecillite or of melancoly, then the pacyente is in feare, in dulnesse, and sorowe,

**A** remedy.

**F**or this matter vse meates in all maner of meates, & vse the confectiō de Aromatibus, & purge euil humours, & vse mirth and mery company, and beware of pencifulnes.

**C**he. 62. Chapter doth partract of the fleshe of manne.

**C**aro is the latin worde. In greke it is named Sarx fleshe. but I dyd learne amonges the grekes creas, as thus to saye, gyue me some fleshe. In greke they saye Dos so moo creas, this is no true greke although it be the common speche in greke. There be many maner of fleshes as euery man doth know, but I do not pretend to speake of no other fleshe, but of the fleshe of manne,



**C**

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the whiche maye be putrified and corrupted as by Hye  
Dropsies and putrifyinge of the bloude, yf the fleshe be  
in temperaunce and not corrupted, naturally it is hote  
and moyste, if it be putrified with any of the kindes of  
Dropsies, looke in their Chapitres, yf it bee infected  
with euyll bloude, loke in the Chapitre named Sanguis  
and in the Chapitre of Leprousnesse.

The. 63. Chapter doth shewe of the  
priuation of mans wyl.

Priuation  
of wylle.

**C**Aros is the greke worde. Sugeth and sabara be the  
Araby wordes. In Latin it is named Dormitacio  
vigilatiua. In Englyshe it is named priuation of mans  
wyl, it doth differ from a sickenes named the Letharge  
for Caros doth drawe the bryeth in, and expelleth it oute  
and so doth not the Letharge that can not be perceiued.  
And the pacient that hath this infirmitie named Caros,  
yf any man do aske hym a question, he wy. I aunswere.  
And the Letharge pacient can not. Also it dothe dyffer  
from an infirmitie named Apoplexia, for the Apoplexy  
is euer with vehement aspyracions and drawinge Depe  
ly the bryeth. And so is not Caros.

The cause of this infirmitie.

**T**his infirmitie doth come of a colde humour pertur  
batyng the bryaine.

A remedy.

First purge cume, and keepe the fete warme, and vse sternu  
tions and gargarices.

**C**aros as some men say is a surfet.

The. 64. Chapter doth shewe of one of the  
kyndes of the fallynge sickenes.

A kynde of  
the fallynge  
syckenes.

**C**atalepsis or cathocha be the greke wordes. In la  
tin it is named congelacia. The barbarus word is  
named catalencio. In Englysh it is named the Catali  
cy, which is one of the kyndes of the fallyng sickenes.

The

**C** The cause of this impediment

**C** This impediment doth come of cold reume, the whiche doth molest and trouble the braine and hrade, that it doth depzue one of his wytte, and dothe fall to the ground, and can not moue nor stee, for as one is taken so shall he lye, other whyle open eyed, and other whyle close eyed. And although the eyes be open yet one shall not see, heare, nor speake, nor scarce drawe any wynde in or out that can be perceyued, for one shall lye as he were deade for a space.

**A remedy.**

**C** First purge reume which is the chiefest cause of the infirmite, and then vse the dyer the which is specified in the Chapter named Analepsia. And in any wyse let not the person or patient be in feare, nor let hym resorte where there is greate company, as in market places, churches, scooles, and great mens houses, for such thynges doth induce all the kyndes of the fallynge sykkenes. And so it doth if the patient be vnder a baute, or a churche that is bauted, or any other close house specially if there be any Charcole or sea cole burned and hath no vent, but that the fume of it do enter into the body, the patient will fall, for this matter loke in the Chapters named Epilepsia and Analepsia.

**For catalencia loke in the Chapter named catalepcis.**

**The. 65. Chapter doth shewe of a dead or a depe slepe.**

**C** Ataphora is the greke worde. In Englishe it is named a dead or a depe slepe, or a disposicion to be euer sompnouent and heauy. A depe slepe

**The cause of this infirmite.**

**C** This infirmite doth come of a reumatyke head and superabundance of fleume.

**A remedy.**

**C** First purge reume, and dimynyshe fleume, and vse not so muche drynkyng of wyne and stronge ale.

**C** For caroli loke in the seconde boke named Extrauagantes.

**C** For cartilago loke in the Extrauagantes in the ende of this boke.



A catharact

The. 66. Chapitre doth shewe of a Catharact.

**C**atharacta is the barbarus worde. In greke it is named Ypechime. In Englyshe it is named a Catharact, the which doth let a man to se perfectly.

The cause of this infirmitie.

**T**his infirmitie doth come of a grosse and a watery the humour, the which doth lye befoze the syght, lettyng a man to se clerely, for he can not deserue a farre of, a crowe from a man, nor a beast from a bush, and of one thyng, he shall se twoo thynges, although it be but one thyng.

A remedy.

**F**irst beware of any thyng the which shulde fume into the head, as wyne, Barlyke, onyons, the fatnesse of fyre & suche lyke. Then vse gargatylacions and sernutacions, as I haue reherced in this boke in many Chapitres. And beware of costiuenes, and vse purgacions to purge the heade and soz make, as pylles of Cochee and such lyke.

The. 67. Chapitre doth shewe of a  
Cataract or a Murre.

Murre.

**C**atarrhos, is the greke worde, catarrus is the barbarus worde. In latin it is named Inundacio or Distillatio. In Englyshe it is named a Catarue or a Murre.

The cause of this infirmitie.

**T**his infirmitie doth come of reume, the which doth dystyll from the heade into the stomake, and other while it doth make Suffocacions.

A remedy.

**F**or a Catarue is good Dpacodion & the syrupe of Hopy, and sernutacions & gargarices be good for this matter. And if there be any suffocacions which by strangulation doth folowe a Catarue, vse to eate Dianicum, the which in greke is named Diacozidon, and Pillule contra catarrhos be very good, and beware of costiuenes, and therfore vse the aforesayde pylles. Catin be. v. small spondylles, the which be. v. small bones

bones in the backe bone.

**C** For Catastrophā, loke in the Chapitre named A...a...  
strophā.

**C** For Cathesia, looke in the Chapitre named Ca-  
tercia or Caceria.

**C** For Cathoca loke in the Chapitre named Catalepsis

**C** For Caulos, loke in the chapitre named Febris ardēs

**C** Canterisacio, is Canterisaciō, that is to say, burning  
or serynge with a hot yron or scale of golde.

**C** The. lxxvii. Chapitre doth shewe of a peyne  
in the head, named the Cephalarge.

Peine in  
the head.

**C**ephalargia is the greke worde. soda is the Araby  
worde. In Englyshe it is named Cephalarge, or  
an vniuersall peyne in the head. Some auctours doth  
holde opinion that Soda and Cephalta is one infirmite-  
tie.

**C** The cause of this infirmitie.

**C** This infirmitie doth come eyther by extreme labour  
or by surfetynge or of the corruption of the ayer, or by  
some extreme heate, or els by extreme colde, or by  
lynge of hot wynges.

A remedy.

First beware of all thynges the which doth hurt the head, as  
Barlyke, onyons, chybolles, wyne, stouppnge downe with  
the head, extreme labour and such lyke, and beware of surfe-  
tynge and dronkenesse, and purge the head with gargar-  
es, and sternutacions, and purge the heade and the stomacke  
wyle a weke with pylls of Cochec or such lyke.

The. 69. Chapitre doth shewe of a peyne in the  
head named the Cephale.

**C**ephalea is the greke worde. In Latyn it is named Cephale  
Dolor ingens in capite. In Englyshe it is named head ache.  
the Cephale, the which is an extreme peyne in the head

D.v.

that



**C**

## The Breuiary

that a man can not abyde no lyght noz no noyse, & the patient doth loue to be in darke places, and his head he doth thynke doth go in peeces, and a pylowe is better for the patient then a cote of Defence.

**C** The cause of this impediment.

**C** This impediment doth come eyther of extreme heat or els of extreme colde, or of some malpuolus humour.

**C** A remedy.

**A** First se that the patient be not cosive. And then vse all maner of chynges the which is reherced in the Chapitre named Cephalargia. And beware of blyngge to muche vneruous actes, specially in sommer.

**C** For cephalica, loke in the Chapitre named mediana and Vene.

**C** The. 70. Chapitre doth shewe of a mans Sculle.

Skull.

**C** Raneum is the latin worde. In greke it is named Cranion, or Cranos. In Englyshe it is named mans skull, the which may be fract or broken, or els may be putrified or corrupted.

**C** The cause of this impediment.

**C** This impediment may come of a fall or a blose, or by a strype, it may also come of some interiall lycknes, or some exteriorall disease.

**C** A remedy.

**A** First the Chierurgions must knowe howe the skull was broken. and then shawe the heade, and make incision of the skyn to se aparenly the Skull, then mundyfe the place with whyte wine warme. Then take of myrre an vnce, of Aloes apa ycke. ii. drams, of Sarcocol, of Frankensence, of Sanguis draconis, of Mader of eche the weyght of, ii. d. incorporate all this together and in Sandyll lay it vpon the place and after that do as you do in other fractures.

Brayne.

**C** The. 71. Chapitre doth shewe of the brayne of a man.

**C** Erebrum is the latin worde. In greke it is named Eucephalos. In Englyshe it is a mannes brayne, the whiche is the seconde pryncypall member in man.

In the whiche principall member doth rest the animall spirites. The braine is colde and moyste. And in it selfe it is without bloude, and without fylth. The beast, the fythe, the foule, the whiche hath no braine can not slepe. And yf the brayne be perced or hurte, perell of deathe consequently foloweth. And dyuers tymes the brayne is inflated and hath dyuers other impedimentes.

¶ The cause of thys inflation.

¶ The cause is when the poores bee opened out or above all naturall courses, it doth let in subtyl wynde the whiche doth make inflation, or elles the poores opened coldenes descendynge frome the braine is reuerberated into the ventricles of the brayne againe, and maketh inflation which is a periculus passion, and doth put a man in perill and reopardy of deathe, for the whiche is good the confection of muske and Diatesseron and the electuary of Gemmis, and pilles of Elephangyne is good to purge the braine, and Ornel squilite copound, is good for opylacions of the braine. And to knowe whether a manne be infested with this infirmitie or not, one maye knowe it by these sygnes, inflation or swellynge will be about the temples, and the head or face they wyll swell and be redde, and the pacient shal not wel heare, and an ague wyll be concurrent with the infirmitie.

¶ A remedy.

¶ First vse sternutacions and gargarices And purge the head with pilles of Elephangine, & vse the medecines the whiche bee reherse, in thys Chapter in the cause of the inflation of the brayne.

¶ The .72. Chapter doth shewe of the hynder part of the head.

¶ Crnix is the Latin worde. In greeke it is named The post Epomis. In Englyshe it is the hynder parte of the head, in the whiche may be many impedimentes, as  
Aitharges



**C**

## The Breuiary

**Lethargies. Obliviousnes, the Apoplexi and such lyke,**  
for the whych impedimentes or sickeneses loke in their  
Chapitres, & vse the medecynes that there be specified.  
And beware of hurtynge the hynder part of the head, for  
the brayne doth lye there.

Chilis is the name of a veine, the whych doth spring out  
of the lyuer.

**C** The. 73. Chapitre doth shewe of an infir-  
mity in the eye lydd.

The eye lydd

**C** Himosis is the greke worde. In Englyshe it is an  
impediment the whych is in the skin, the whych doth  
inclose the eye.

**The cause of this impediment.**

**This impediment doth come of a salt humour.**

**A remedy.**

**For this matter gargarices** be good to bryng the humours  
another way, that it haue no recourse to the eyes, for if the  
salte humour haue a recourse to the eyes, it wyl make a man  
blere eyed, besyde this aforesaide impediment,

**For chinanchi, loke in the Chapitre named Angina.**

**C** The. 74. Chapter doth shewe of the Ciphac

Ciphac.

**C** Iphac, is the Araby worde. In Englyshe it is a call  
or a pellycle the whyche dothe compasse aboute the  
guttles. And diuers tymes the sayde Ciphac may be re-  
laxed or broken.

**The cause of the breakynge of the Ciphac.**

**The ciphac, is broken thozowe a greate lyft, or a fall,**  
or a brose, or by great cryenge, or extreme halowynge, or  
by lepyng into a sadel, or otherwyle lepyng or strayning  
a mans selfe,

**A remedy.**

**For a remedye for this infirmitie loke in the Chapitre na-  
med Ruptura.**

**For cirfocella, loke in the Chapitre named Ramex.**

The

of health.

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**The. 75. Chapitre doth shewe of Carnels.**

**C**Herade is the greke word. Some auctours do cal Carnels; it strume, & some do cal it in greke Antiades. The latins do cal it Glådule. The barbarus people do name it scrophule. In Englyshe it is named carnelles in a mās fleshe, for this matter loke in the chapitre named Glandule, and vse the medecines that there be specified

**The. 76. Chapitre doth shewe of the goutte in the handes.**

**C**Hiragra is the greke worde. In Englyshe it is the goutte the which is in the handes & fingers of man. The gout in the handes. And it doth runne from one ioynte to an other as other gouttes doth.

**The cause of this impediment.**

**T**his impediment doth come of reume and euyl diet. And there be two kyndes of the gout in the handes, the one is confirmed and can not be made whole, for & it do come by kynde, so that the ioyntes be broken, the sykenesse is vncurable. The other the which is not confirmed may be made whole.

**A remedy.**

**T**ake of Coltwoytes.iii. handefull, seethe it in a lytle wyth thre sponesfull of vineger, and halfe a sponesfull of salt, stampe all this together and make a playster. Or els take and rare Triacle, and make a playster of it, and lay it to the place And marke that if the matter do come of a hote cause, minister hot medecines. And if it do come of a colde cause, minister no hot medecines, but colde medecines, and let the patient beware of eatynge and drynkyng of those thynges that be ouer hote or ouer colde.

**The. 77. Chapitre doth shewe of carnall copulation betwixt man and woman.**

**C**oitus is the latin worde. In greke it is named Ochia or Synousia. In Englyshe it is named carnal flapping. Copulation betwixt man and woman, and it is a natural



**C**

## The Breuiary

call thynges amonges beastes, foules, and fyshes, and  
all other thynges hauynge lyfe and doth ingender.

The cause of this naturall copulacion.

**T**his naturall copulacions doth come of thre causes.  
The fyrst is that whan god had made man, beast, fythe  
and foule, and al other thynges that doth ingender, he  
byd them to increase and to multiply the worlde of the  
earth. The seconde cause is, that naturally euery male  
despyeth copulacion with his make, for the Philoso-  
pher sayth. Euery lyke despyeth to haue one lyke to  
him, for and yf any copulacion be had with vnlke, then  
is engendred a monstrous thyng. The thyrde cause is  
that euery thyng bearynge or hauynge lyfe, despyeth  
his make except man, for a man hath reason, in whom  
grace may worke aboue nature, & if grace do not worke  
aboue nature for carnall copulacion a man maye lyue  
chaite, as well in youth as in age. And an olde man to  
fall to carnall copulacion to get a chyld, he doth kyll a  
man, for he doth kyll hym selfe, except reason with grace  
do rule hym. But oft tymes in this matter olde men  
doth dote, for it is harde to get out of the fleshe, that is  
bred in the bone. And further moze I do say. Qui mul-  
tum coniunt diu viuere non possum, for it doth ingender  
dyuers infirmities, specially yf venerious persons be  
carnall copulacion vpon a full stomake.

**M**edecines for a man the whiche can not do the acte  
of matrimonye thowhe impotencie.

The electuary de Aromatibus, & a confection of gynger is good  
for this matter. Also a confection made of the stones of a for,  
& the electuary of Alechof is very good for this matter, & so  
is the confection of Alharif, & the second confection of the sto-  
nes of a for. For the making of these thynges & many other  
thynges in this booke, the Doctycary must do it, or els any other  
man

man that marre al that he doth go about, & the medecines that not take none effect, except the matter be well ordered & trulpe made.

**¶ Medecines to helpe a man or a woman to haue chyldren.**

**¶** First a man must knowe whether the fault be in the man or in the womā. If the fault be in the man it doth come thowowe weakenes or debilitie of nature, or for lacke of erection of the yerde, let such men vse restorative meates & dyynkes, and vse good dyet and vse no venereous actes after a full stomake. If the woman be in the fault it doth come of lubricite of humors in the matrix or place of conception. For thys matter looke in the Chapter of conception. Furthermoze this is good to make a woman to conceyue. Take of Mandrago aples, confect the with Roose water & Sugar toset, and take a porcion of it. ix. dayes. And here is to be noted for married men that Aristotle sayth secundo de Anima, that euery partit thyng is, whan one may generate a thyng lyke to hym selfe, for by it he is assimiled to the immortall God. Auicene De naturalibus, glorified naturall procreacion. And for thys cause God made man and woman to encrease & multiplie to the worldes ende. For thys matter loke further in the Extrauagantes in the ende of thys boke.

**¶ Medecines to kepe a man or a woman lowe of corage.**

**¶** To kepe one lowe, is the blage of eatyng or of dyynkinge of vinegre, or of smellynge to it, & so dayly vsed. Rewe & Camphire for thys matter is good to smel to. And Turfane othere: tople named Agnus castus and Singrene othere: tople named hounelyke, & strong purgacions, watch, and study, and al bytter and soure thynges doth mytigate or swage the corrage of man, for thys matter loke in the Chapter named Hyapismus

**¶** For contorcio oris loke in the Chapter named Tortura oris.

**¶** For Columella, looke in the Chapter named Gargation.

**¶** The 73 Chapter doth helpe of the Colycke.

**¶** Colica passio, be the latin wordes. In Englyshe it Colycke, is named the Colycke, and it is named a passion for,



**C**

## The Breuiary

forasmuche as the peyne is very extreme. The Colycke doth take his name of a goutte, the whych is in man named Colon.

**The cause of this infirmitie.**

**This infirmitie is engendred of ventositie or wynde the which is intruded or inclosed in the gout named Colon and can not get out. And otherwhyle it cometh of a Colericke humour the which doth dry vp a mans egestion or order.**

**A remedy.**

First beware of cosiuenes, & beware of colde, and of eatynge of colde meate and frutes, and al maner of meates that honye is in. And vse Clysters and suppositoys, or some easie or gentle purgacions, and kepe the belly warme, & be not longe fasting, and vse Diacimnum, or the confection of the first inuention of Shilonit, and the oyle of Lyllies, & so be stillule scidminozes.

The. 79 Chapter doth shewe of an humoz named Coler.

Coler.

**Colera is the latyn worde. In Grecke it is named Cholæ. In Englyshe it is named Coler, the whych is one of the foure humours. And is hoothe and drye pyng or beyng in the stomake and is mouable. There be. v. kyndes of coler. The first is naturall coler which is red, cleere, and pure. The seconde is glassy, the whyche is engendred of watter, the fleume, and of cleere coler. The thirde is whyte, the biscus, and clammy, lyke the whyte of a raw egge, the whych is engendred of congelacion of fleume and of cleere red coler. The. ii. is greene, the origina! of the whych cometh of malpice of the stomake. The. b. is a darke greene coler, and doth burne in the stomake, and is engendred of to muche aduusted humours.**

**A remedy to purge Coler.**

**Coler aduusted doth purge, the pylls of Lapidis lazule, and so doth yeralogodion russe & the confection of Hameth. And to purge Citrine coler is good the cōfectiō of Manna, & the pylls**

the which be good agaynst Colerpyke fevers and pillule psilii.  
 And to purge grosse and viscus coler, vse Sirupus acetosus.  
 And it is good for read coler, and for al superfluous coler, vse  
 the pyllles named Pillule scomarice, pyllles of Turbpyth, or pil-  
 les of Coloquintida, & so doth Sirupus acetosus laxat iuuus, &  
 so doth the confection made of Fumiterre, this muste be done  
 of a Poticary, the which hath the practise of al such matters,  
 for I nor no man els cannot in theyr maternall tonge expresse  
 the whole termes of physycke.

The. 80. Chapitre doth shewe of a passion  
 that is in the belly.

**C**olirica passio, as Alexander saith is deriued out of Bely ache.  
 A worde of greke named Colides the whiche is na-  
 med the inwarde of a mā. Some Greciōs doth name  
 this sickenes Colidica or Ciliaca or Cociaca passio. and  
 some grekes with the latenistes doeth name it Cholera.  
 In latyn it is named Ventralis passio. In English it is  
 named the belly ache or a passion in the belly.

The cause of this impediment.

**T**his impediment doth come for lacke of perfyte di-  
 gestion for a man shal exonerate or discharge by egesti-  
 on and vomit both his body and stomacke in an houre,  
 bpwarde and dothnewarde.

A remedy.

**A**void beware of cold, & eating of colde meates and liquyd  
 meates, as of al kindes of Potage, sewes, posset ale, alebrynes  
 and caudelles, and every chyng that is laxative, as plomes,  
 aples, and such lyke. And comfort the stomake wth the con-  
 fection of Aromatickes, and vse Cordialles and rosted meate,  
 and broyled meates.

The. 81. Chapter doth shewe of a man  
 or a womans colour.

**C**olor is the latin word. In greke it is named Chos-  
 ma. In English it is named a man or a womans Colour.  
 colour, and some be good and many be euill.

Et

The



## The Breuiary.

The cause of good and euyl colours.

A good colour cometh of a good complexion. And an euyl colour doth come of an euyl complexion, as by sickness, or a sodeine feare, or anger, or malyce, or by extrem heate or colde and by greate labour or Drunkennes and such lyke causes.

A remedy.

Appt I do saye that phisicke can not helpe none of all these impediments, except it do come by spekenes. And the moste of the other doth come by nature and that thyng that nature doth geue to man no Physicion can take it awaye, howe be it in dyuers infirmities many and expert Physicions maye mpygate the payne for a tyme but they can not clerely take it away, for thys matter looke in the Chapitre named Cutis, and vse good meate, breade & drynke.

For Collum, which is the necke of man loke in the seconde booke named the Extrauagantes in the ende of thys booke.

The 82. Chapitre doth shewe of Burnyng.

Burnyng

Combustio is the latyn word. In greeke it is named Pyritasta. In Englyshe it is named burning wyth fyre. Then is there Ambustio, the whyche is the latyn word, & in Englyshe it is named scaldyng wyth lyce.

The cause of this impediment.

This impediment of burnyng doth come. ii. wayes eyther it doth come by burning of fyre, or els by burning of a woman thowowe carnal copulation. And Ambustio which is to say scaldyng, doth come by hote & sethyng lyce, as water, lye, oyle, worste, & such lyke.

A remedy for burnyng wyth fyre.

Take the white of a raw egge & beat it wyth an vnce of the oyle of Roses, than put to it the iuyce of Bousieleke an vnce, of Ryght Made, of plantaine, of eche of theym, halfe an vnce, of the rust that is vnder the handesple of a Smythe. ii. vnces, composed al this together & wash the place of. And then take Popul upon & ad to it a lytle of the oyle of Roses, as much of the iuyce of

of plantaine, and incorporate al together and make plaisters. Or els take the oynment of Ceruse, and the oynment of Sericine named in latin Unguentum Sericinum. And Poplion is good, and suche other lyke.

¶ A remedy for scaldynge with water.

Take of the iuyce of Houseleke and mixet a linnen clothe in it and lay it vpon the place. Also boyle Armoniack & Camphire is good when it is desolved in the oyle of Roses and lay vpon the place. The water of purslayne and Myrtys, Ceruse and the whyte of rawe egges, and suche lyke be very good for all maner of scaldynge.

¶ A remedy for burnynge of oz with a woman.

Ignorant persons that be burnt of an harlot, as sone as he hath done his carnall and fylthy concupiscence, let him washe all his secret places with white wine thre or foure tymes, as sone as the matter is done, lest at length the guts fall out of the belly. And yf he get a doxer, or two doxers and a ryder let hym lye in the Chapitre named Ambustio meretricis.

¶ The. 83. Chapitre doth shewe of a terrible and depe slepe.

Camo is the greke worde. In latin it is named Cra- An euill  
uis et profundis sompnus. In Englyshe it is na- slepe.  
med a longe and a greuous sleepe with exhaustion of wynde, for he or she haungeth this impedimente wyll snorke and snore the heade lyinge hygh or lowe.

The cause of this infirmitie.

This infirmitie doth come of superabundance of humours, specially of reume & other corrupt humours myxt with it, the which doth cause unmoderate and vn naturall slepe.

¶ A remedy.

¶ Pryse purge the heade, and after vse sternutacions, and drynke norlase, and vse a good dyet and surseyt not, and lye the head hygh.

¶ The. 84. Chapitre doth shewe of Conception.

Conceptio is the latin worde. In greke it is named Conception  
Sillepsis. In Englyshe it is named conception or  
C.ii. when



**C**

## The Breuiary.

When a woman is conceaued with chylde.

**C** The cause that a woman can not conceaue.

**C** The cause is that when the sede of man is solwen and the place of conception is lubryfact and can not reteine the sede but doth slyp away from the woman, there can not be conception, therefore lette the matrix oz place of conception be kept in a temperance, neyther to moyste nor to drye, neyther to hot nor to colde. And that the woman haue the due order of her termes, and yf the man oz woman be fat, lette them eate pepper in theyr meates and drynkes, and vse purgacions.

**C** A remedy.

**C** Lette baren women vse to eate in pouder the matrix of an hare oz drynke the pouder of the stones of a Boze with wyne And let her kepe an order in her meates and drynkes, and vse no venericious actes after a full stomake. Loke for this matter in the Chapitre named Embryo.

**C** For condolamita, loke in the Extrauagantes.

**C** For coniunctiua loke in the Chapitre named oculus

**C** The. lxxxv. Chapitre doth shewe of sleping with open eyes.

Slepyng  
with open  
eyes.

**C** Onyelacio is the latin woorde. In Englyshe it is when a man lyeth a slepe hauinge his eyes open as a Lion doth without incouing of the eyes & the eye lids.

**C** The cause of this impediment.

**C** This cause of this impediment Aristotle doth shewe in his Metheoror, that it doth come of a cold waterlike humour, the which as I do thynke doth lye in the hynder part of the brayne.

**C** A remedy.

**C** First purge that waterlike humour with Clysters, then make fricacions oz rubbynges with the hande of man vppon the foreheade, and vse gargarices and Asynutacions, & anoint the head with the oyle of Iyllipes.

The

The. 86. Chapitre doth shewe of  
the herte of man.

**C**or is the latin worde. In greke it is named Cardia Herte.  
In Englyshe it is an herte, the herte is the princi-  
pal member in man. And it is the member that hath the  
fyrste lyfe in man, and it is the laste thyng that dothe  
dye in manne. The harte dothe vivifycate all other  
members and is the ground and foundaciō of al the vi-  
tall spirites in man, and doth lye in the mydle of the bo-  
dye and is hote and drye. And there is nothyng so euyl  
to the herte as is thought and care, and feare, as for o-  
ther impedimentes that be longynge to the harte dothe  
appere in their Chapitres, as cardiaca.

¶ To comfort the herte.

**T**here is nothyng that dothe comforte the herte so  
much besyde God as honest myrth and good company.  
And wyne moderatly taken doth letyfycate and dothe  
comfort the herte, and good breade doth confyrme and  
doth stablyshe a mannes herte. And all good and tempe-  
rate drynkes the whiche dothingender good bloud doth  
comfort the herte. All maner of cordyalles and restora-  
tives, & al swete or dulcet thinges doth comfort the hert  
and so doth maces and gynzer, rere egges, and poched  
egges not harde, their yolkes be a cordial. Also the elec-  
tuarie of cittons, Rob de pitis, Rob de ribes, Diambra  
Aromaticum mustatum, Aromaticum rosatum and so is  
Electuarium de gemmis, and the collection of Xiloaloe  
and suche lyke be good for the herte.

The. 87. Chapitre doth shewe of defnes.

**C**Opohsis, is the greke woorde. In latin it is named Defnes:  
Surditas. In Englyshe it is named a man that can  
not heare.



## The Breviary.

The cause of this impediment

**C**his impediment may come to a man. iij. maner of wayes, eyther it doth come by nature, or els accidentall by some stroke, or strype, or blose, or fall, or els it dothe come by an humour, the whiche doth opplate or stoppe the Organs of hearynge.

A remedy.

If it do come by nature, that is to saye that one is borne deaf, there is no maner of remedy, but onely god to do a miracle. If it come accidentallye, as by a stroke, a stripe, a blose, or a fall, or such lyke, and that by it the organs of hearynge bee closed by, there is no remedy but onely god. If it doo come of an humour there is remedy, as thus. Firste put nought into the eare, excepte it bee warme as bloude. Then take the gall of an Hare and myre it with the grece of a Spore and with blacke wol inspyl it into the eare. Or els take the fatnes of a halson ele and intincte blacke woll in it and put it into the eare. Or els take of the iuyce of Wormewood and temper it wyth the gall of a Bul & intyncte blacke wol in it, put it into the eare.

The. 88. Chapitre doth shewe of Illica passio.

**Illica passio** Cordaplis is the greeke worde. In latin it is named Emullicio intestinoru, or iliaca passio. Iohn Belines both name it dñe miserere mei. In English it is named Illica passion. This sickenes is deriued out of a word of greke named Iliac, which is a gout in the belli of man. Some men doth name this sicknes Volnulus.

The cause of this infirmitie.

**C**his infirmitie doth come of ventositie or wynd the which is intruded and inclosed in a gout named Iliac, & doth ascend by uers tymes to the herte, and wyll cause a man to vomit.

A remedy.

First beware of cold, and be not long fastynge, eate no colde meates nor no meate that honp is in, beware of eatynge of potages and of frutes, and of al other thinges the whiche dothe engender ventositie, for thys matter looke in the Chapitre named Illica passio,

The

**C** The. 89. Chapter doth shewe of a mans body.

**C** Corpus is the latin worde. In greke it is named So a mins  
ma. In Englyshe it is named a body. A mans body.

by is of. v. disposicions. The fyrst is equalitie the which  
consysteth in equalitie of humours. The seconde is  
grosnes, the which hath two kyndes, the one is fatnes  
and the other is grosnes of fleshe, fatnesse doth come of  
colde and moyst humours, grosnes doth come of abun-  
dance of hote humours. The thyrde disposicion is lene-  
nesse the which doth come of a drye colericke humoure.  
The fourth is named Sintesis, the which leanness is  
swart and blacke, and it doth come of a colde and a drye  
melancoly humour. The fyfth disposicion is named squa-  
liditie or foggynesse. And it doth come of colde and  
moyst humours of the disposicion of them the which be  
infected with the Hiedropses. The body that is yce  
may be made whole many wayes, first by attraction, by  
expulsion, by dissoluyng, by mortification, by constri-  
ction, and by restorng. To comfort the body Diacalami-  
re is good and so is Trifora sarta magna, and so is Ace-  
tum in squillitis, and Pillule lucis, or Yerahermetis, and  
Yeralogodion ruffi.

**C** The. 90. Chapter doth shewe of Corpulence.

**C** Corpulencia is the latin word. In greke it is named  
pachos. In Englyshe it is named Corpulence, or Grosnes,  
poyatenesse or grosnes of the body, or fatnes.

**C** The cause of this impediment.

**C** This impediment doth come eyther by nature or els  
by grosse fedynge, or els by great drynkyng, and that  
doth make a great belly.

**C** A remedy.

If it do come by nature there is no remedy, if it come by grosse  
fedynge or great drynkyng, vse much pepper both in meates &  
drynkes, & vse purgacions and laxative meates & vse labour.  
and exercise the body in open ayer and temperate weathers.



C

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The. 91. Chapitre doth shewe of the pose.

pose.

**C**Oriza is the barbarus word. In greke it is named Corriza. In latin it is named Rupia or grado. In Englyshe it is named the pose, or reume stoppynge or oppylatynge the nolethrylles that a man can not smell.

The cause of this infirmitie.

**T**his infirmitie doth come of reume the which doth dystyll from the head to the nose, or nolethrylles. And this reume is ingendred thowowe impetute Digestion and thowowe humorsie or baporous humours. And divers tymes it is ingendred of colde taken in the feet, and it may come of late drynkynge or surfetyng.

A remedy.

**F**or this matter labour and fastynge is good. Also sternacions or nesynges is good. And to cause nesyng, take of libozus albus and make ponde of it, and snuffe it into the nose, or take a ryse or a strawe and cycele it within the nolethrylles, and beware of drynkynge of wyne, and of surfetyng and use warme meates for a space.

**F**or Coxa, loke in the Extrauagantes in the ende of this boke.

**F**or coxendrix, loke in the Chapitre named sciatica.

The. 92. Chapitre doth shewe of surfetyng.

Surfyt.

**C**Rapula, is the latin worde. In greke it is named crepala. In Englyshe it is named a surfet, and some say it is an headache.

The cause of this impediment.

**T**his impediment doth come of an euill dyet, eating and drynkynge late, or takynge to muche meate or drynke, or eatynge of rawe or contagious meates, or taken euill drynkes drynkynge.

A remedy.

**F**or this matter nothyng is so good as abstinence, and beware what a man doth eate and drynke, and what dyet

doth kepe, there doth no persons dye by surfetynge, than by the swerde or kyllynge, or hangynge, wherefore I aduertise every man that no sensualitie overcome hym. And after a full stomake that which is card of digestion, drynke two or thre draughtes of wyne specially Secke. And with meate drynke no wyne, except it be Balcone wyne, or Kenyshe wyne, or frenche wyne. And after a surfyre eate no meate nor drynke lytle or nothynge vnto the tyme the stomake be euacuated. And for this matter vometyng is a perfyte medecine, so be it that age and strengthe wyl permyt it.

**C** For craneum, loke in the Chapitre befoze cerebrum

**C** The. 93. Chapitre doth shewe of the strynges that a mans stones doth hange by.

**C** Remasteres is the Greeke worde. The Barbarus Strynges of the stones  
worde is named cremastres. In Englyshe it is the strynges wherby the stones of a man doth hange and they may haue impedimentes many wayes.

**C** The cause of this impediment.

**C** This impediment doth come eyther by straynyng or by brysyng, or by some putryfyed humour.

**C** A Remedy.

**C** Take the fatnesse of a Cony and anoynt the cod and the stones, and than wrap the cod in a Conyes skyn, do this, ix. tymes and labour not for. ix. dayes.

**C** For crines loke in the Chapitre named capillus.

**C** For cronea loke in the Chapitre named Oculus.

**C** The. 94. Chapitre doth shewe of a mans skyn.

**C** Utis is the latin word. In greke it is named chros The skyn  
or Derma. In englyshe it is a skyn, the whiche is in dyuers men of dyuers colours, much after the coplecion of man, for some hath whyte skyns, and some hath reed skynnes, and some hath blacke skynnes, and some hath glasse and dankyshe skynnes, and some hath tawny skynnes, and some hath grasse or grenysh skyns.

**C** The cause of these impedimentes.

**C** These impedimentes doth come many wayes. first yf the skyn be whyte it doth come of fleume, and yf the



**C**

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skyn be reed it doth come of bloud, and yf the skynne be blacke it doth come of black coler, & if the skyn be fauny or glase it doth come of coler adusted, & if it be graffe or grenythe, it doth come of melancoly and cold humours

**C** A remedy to mundifie the skyn.

**C** The confectiō of Hamēch is good to purge and to cleanse the skyn, & so is Trifera mustata, or Diamoroston, oyle de Beanes is good, and so is the oyle of the yolkes of egges, or the oyle of Juniper, the oyle of wheate, or the oyle of ashe kaves.

The. 95. Chapter doth shewe of square wormes in a mans body.

Wormes.

**C** Vcurbiti is the Latin worde. In Englyshe it is square wormes in a mans mawe and guttes.

The cause of these wormes.

**C** These wormes cometh thowowe corruption and abundance of fleume.

**C** A remedy.

Eate Barlyke with meates dayly for. ix. dayes and that doth kyll all wormes in mans body. Aloes cicottine is good to kyll wormes, and so is Worme dede, yf it be bled and dronke with mylke or Malmeys. For this matter loke in the Chapters named Lumbrici and Vermes.

The. 96. Chapter doth shewe of imperfect digestion.

Imperfect digestion.

**C** Ruditas is the latin worde. In greke it is named Apepsia. In Englyshe it is named imperfect digestion, or when a man doth egest his meate it doth come froh: in as he dyd eate it, or doth be the substance of it.

The cause of this impediment.

**C** This impediment doth come of intemperance of the ventricles of the stomake and belly, or thowowe inflammacions, or els an euill lyuer may be the cause.

**C** A remedy.

**C** First purge the stomake with pylls of Cochee or such lyke & use to eate grene gynger. Diagalanga is good for this matter, and so is Apocras and Secke, and other odiferous wines and all maner of odiferous saours for this matter is good.

Thus endeth the letter of C. And here foloweth the letter of D.

The

The. 97. Chapitre doth shewe of  
a mans tothe,

**D**ens is the latin worde. In greke it is named Odons. In Englishe it is named a **A** tothe. A tothe is a sensible bone, the whiche beinge in a lyving mans heade hath felynge, and so hath none other bone in mannes bovy and therfore the tothe ache is an extreme peyne.

The cause of this peine.

**T**his peyne doth come eyther by an humure dyscendinge out of the head to the teeth or gummes, or it may come by corodyng or eatyng of wormes, or it may come of corrupcion lyinge and beyng upon and betwixte the teeth, or it may come by dzyntyng of hote wyne, eating of hote spices, or eatyng of hote aple, pearce, and suche lyk, or it may come of a hote lyuer or stomake.

A Remedy.

**F**irst purge the head wth pilles of Coche, and use gargarices. And if it do come of any cold cause, chewe in the mouche divers tymes the rote of Hozehounde. And if it come by wormes, make a candell of waxe with Benbane sedes and lyghte it & let the perfume of the candle entre into the toth & gape or ut a dr. of colde water and than maye you take the wormes out of the water & kyl them on your naile, the worme is lytle greater than the worme in a mans hand. And beware of pullyng out any toth for pul out one, and pul out mo. To mundify the teeth, wash them every moynyng wth cold water and a litle Roch alome.

**D**ia is a notable word in Greke, and the Grecions hath used and doth use to set this word Dia before all their notable wordes, as well in Physicke as musycke, as it shall appere in the Chapitre of Musycke.

The. 98. Chapitre doth shewe of them that can not kepe theyr water but doth passe as much as they do dzynt,

Diabete



Inordinat  
pysynge.

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**D**iabete is the greke worde. And some grekes dothe name it Dipsacos or siphio. The latins do name it Afflictio renū. The barbarus mē do name it Diabetea passio. In englysh it is named an immoderate pysynge.

¶ The cause of this impediment.

**T**his impediment doth come of imbecillitie of the reins of the backe, and of the secreete members of man or womanne, and it maye come of caliditie or heate of the reins, and the backe, it maye come of lechery, and of labour, and suche lyke.

¶ A remedy.

First purge the matter with Gyanna and Cassia fistula. And then drinke colde water and by & by vomyt it by againe. And then take of Coriander prepared, of Spodium, of Coral, of Carabes, of eche an vnce, confecte this with Whay and vse it. Drinke of it diuers tymes in a day. If it do come thowowe imbecillitie or weakenes of the backe, vse Clary scowd with a Cochell, or frye Clary bypse first in the yolkes of egges, & vse with carnye meates & drinke. If it do come by weakenes of a manne priue member vse to eate in the mornynge. ii. or. iii. rote. egges, and put into theym the powder of read nettels & suger. If it do come of heate in the backe, vse to anoynt the backe with the oyle of Reuouiser, or the oyle or iuyce of Sengryne otherwile named Houeleke or such colde chynge.

What peyne  
is.

**C**he. 99. Chapitre doth shewe of peyne or doloure

**D**olor is the latin word. In greke it is named Lip. In englyshe it is named peyne or dolour, the which may be many wayes, as by sickenes of the body, or Disquietnes of a mannes mynde.

¶ The cause of this peyne.

**O**uer tymes of greate pleasure doth come greate peyne, as we see dayly that thowowe ryot and surfeting and sensualitie doth come diuers sickenes. Also with sport and playe, takynge great heate, or takynge of extreme colde doth ingender diseases and peyne. Also for lacke of patience many mens and womens myndes be vexed and troubled.

A remedy.

If a man wylle excheu manye pynes and dolours lette hym lyue a sober lyfe and distemper noz disquyet the body by any exceſſe oz ſensualite. And let hym arme hym ſelfe with patience, & euermoze thanke god what ſouer is ſent to man, for if aduerſite do come it is either ſet to puniſh man for ſyn oz els probacion & with ſozow ble honeſt mirch & good company.

For Demoniaci, loke in the ſeconde boke named the Extrauagantes.

The. 100. Chapitre doth ſhew of a mannes Mydriſſe.

Diaphragma is the greke word, and the latin word. Mydriſſe  
In Englyſhe it is named the Mydriſſe in a man, the which is a groſſe ſkyn, oz pannycle, oz muſcuiles, the which deceper the ſpiritual members from the nurytyue members denydynge the herte and the longes from the ſtomake and bowels. Placke dothe ſaye that a pluryſe is an hot impoſtume, and is ingendred in the Mydriſſe otherwyſe named Diaphragma, for a remedy for this impoſtume, loke in the Chapitre named pleuriſis, and in the chapitre named Apoſtema.

The. 101. Chapitre doth ſhew of the Flyre oz lakke.

Diarthea is the greke worde. In latin it is named A flyre. Fluxus. In Englyſhe it is named the flyre.

The cauſe of this infirmitie.

This infirmitie doth come of a ſalt and a malicious humour. For this matter loke in the Chapitre named Fluxus in the Extrauagantes.

A remedy.

Take of ſuger roſet made of dyſe roſes, of Triſſandal, of ech an vnce and a halfe, myxe this together and cate it with meales, oz drynke it with drynkes, but the beſte remedy that I coulde fynd is, to take thre handfulls of ſaynt Johns wort, and as muche of Blantayne, and as much of Creſſis, and ſeth this in a gallon of rayne water, oz read wyne to a potell, and ſtrained it and put to it two vnces of the powder of Synamone and drynke of this drynke warme,

Didimes



**D**

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Didimes be two lyttle skyns the whiche doth compasse the stones and doth holde them hangynge, and thozow them certayne beynes and artures doth passe, by the whiche the sede of man is conduced to the yerde.

**The. 102.** Chapitre doth shewe of rylsynge or lylsynge up of the herte and brayne.

rylsynge of  
the hert and  
brayne.

**D**lastole is the greke worde. In Englyshe it is a rylsynge or lylsynge up of the herte or brayne.

**The cause of this infirmitie.**

**This infirmitie doth come of some euyl humour the whiche doth passe or go by the herte or brayne, and doth cause them to moue from the humour. And this a man may knowe by rylsynge of the pulses.**

**A remedy.**

**Take no contagious meates and drynkes, specially such meates and drynkes as be vaporous, the whiche shulde perturb epyther the herte or brayne, than se that the belly be not constipated or cosyne and vse Cordials and dyegges to bryche wynde. And in any wyse beware of euyl saouours, and vnto Aromatike fumes and saouours.**

**For Digna, loke in the Chapitres named Morfus.**

**The. 103.** Chapitre doth shewe of a mans digestion.

Digestion.

**D**igestio is the latin worde. In greke it is named Pepsis. In Englyshe it is named digestion, that is when a man hath dygested his meate that he hath eaten. Egestion is when the meate is dygested, and the grosse substance beynge in the mawe and guttes, then must it nedes be egested and put forth, yf a mans dygestion be perfyte and good, it doth cause health, and if it be weake and vnperfyte it doth cause many infirmities.

**The cause of weake digestion.**

**The weakenes of digestion, epyther it doth come of debilitie of the stomake, or els it maye come of superabundance of vnnatural fleume, or els coler, or to much calyditie or heate in the stomake may be the cause.**

**Art.**

**A remedy.**

If unnaturall fleume be the cause, vse to eate of Diacitorib.  
And if it do come of heat in the stomake, vse Diarodon. And if  
it do come of Coler, vse the sirupe of wozmewod with Diaro  
mara, or Diarodon. Also these thynges be good for the sto  
make that is weake. Spylle is Aromaticum rosatum, Mains,  
Pyrambia, Diaciminum and Diatriompierion.

**The. 104. Chapitre doth shewe of the  
fyngers of man.**

**D**igrens is the latyn woorde. In Greeke it is named  
Dactile. In Englyshe it is named a fynger. A man a fynger.  
maye haue manye impedimentes in the fyngers as the  
goute and appostumacions, the crampe, and chappes,  
and suche lyke, for the infirmities looke in theyr owne  
Chapitres.

To make the handes and fyngers to loke white.  
Wash the handes twise or thryse a weke with water som  
what warme & put to it wheren byan or the byan of Beanes,  
and as it is specified in the Chapiter named Pulchritudo.

**The. 105. Chapitre doth shewe of whelmyng and  
stoppyng of a mans wynde.**

**D**ilma is the latin woord. And some grekes doth name  
this infirmittie Crthomia. In Englyshe it is named whealmynges  
whelmyng.

**The cause of this impediment.**

This impedimente dothe come of vicius fleume the  
which is in the pipes or organs that mans bryeth doth en  
ter in and out, and the winde doth enter & rafter inward  
the outwarde,

**A remedy.**

For thys matter a Prilans is good preparatiue, vsynge it .xv.  
daies, & after that take pilles of Cochce, & thā vse Roc. de pino

**The. 106. Chapiter doth shewe of a perylous  
flyxe, named the Dysentery.**

**D**ysenteria is the greeke woord. In latyn it is named a flyxe,  
Exulceratio intestinorum. In englyshe it is named  
the dysentery, or exulceracion of the guttes, or vlceracio  
of the bowels, the barbarus woord is named Discēteria.  
The



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¶ The cause of this infirmitie.

¶ This infirmitie doeth come eyther of vnnaturall col-  
let, eyther els of a alt fleume, eyther of asperitie of the  
bloude, eyther of a melancoly humour oz els by some ap-  
postumation of the lyuer, eyther els by receptes of euyl  
medicines, oz els it doth come by vlceration in the bowe  
els the whiche excoziate the guttes. Also it maye come  
of a great straynyng of the body, the whiche doth hurte  
the inwarde partes breaking a beyne thozowe the bowe  
the vlceration of bloud doth issue frome the bodye with  
the egestion of man, oz els it may come of coler and me-  
lancoly, and than the egestion oz seege wyll be blacke.

A remedy.

¶ Fyrst beware of coldnes and of labour, and vse not to eat  
of meates that bee laxatiue oz dothe ingender ventosite. Take  
take of Spericon otherwyle named Sainte Johans wortte  
handefull, of plantaine water. iiii. vneces, oz els of plantaine  
leues. iiii. handfules, seth thys in runnyng water and drynke  
at moynng, none and at nyght. ix. sponesfull. Or els rost iii. or  
iiii. egges vnto the tyme the yolkes bee blew and harde, then  
crysle them into a pynt of read wyne and thā put to an ounce  
of the pouder of Cynamon, and boyle all together, and then  
drynke it in the moynng, at none, and at nyght to bedward  
and do this. ix. dayes, and drynke but lytle, and beware of  
set ale, mylke, butter, and frute.

¶ The. 107. Chapter doth shewe of hym  
that can make no water.

One that cā  
not pisse.

¶ Isuria is the greke worde. In latin it is named  
Dificultas mingendi. In english it is named the dys-  
sury, which is whan a manne oz a woman that can  
well make water but with payne.

¶ The cause of this infirmitie.

¶ This infirmitie doeth come many wayes, fyrste  
maye come by the colycke and the stone, oz the graud  
stoppyng the condytes of the vryne, oz elles an im-  
pume, oz a lompe of fleshe may growe oz be ingendred  
in the condites of the vryne, oz elles it maye come  
congelacion

congelatio of bloud, or of matter the which doth stop the  
coddies of the vyne, or els of long holdyng of the water.

**A remedy.**

First let every man and woman beware of long holdyng of  
theyr water or restraining of their egestion, let the body be dis-  
charged that nature wold expel, & than take the grece of a Co-  
p & anoint the backe and the coddies & the perb. If it be a wo-  
man let her anoynt her backe & pꝑue place. And be it manne or  
woman let them lay over theyr secrettes a Conys skyn, and for  
this matter these thinges be good Triacle, the oyle of Balme,  
the oyle of Scorpions, Mitrodatum, and Aurca Alexandrina,  
so be it that with this sickenes a feuer be not concurrant with  
it and in this matter beware of costiveness and of euyl dyet.

**For Dipsacos.** loke in the Chapitre named Diabetes

**The. 108.** Chapter doth shewe of a mans backe.

**Dorsum** is the latyn worde. In Creeke it is named  
Noton. In englyshe it is named a backe the which A mannes  
backe.  
may haue many infirmities, as Debylittie and wekenes  
ruptie, and gymbosittie, besyde other infirmityes in the  
ainess of the backe, as Nephreitis & such lyke.

**The cause of these impediments.**

These impedimentes in the backe dothe come eyther  
by nature, or els they may come accidentally, yf it come  
by nature, it doth come by kynde, yf it do come by kynde  
there is no remedy. If it do come accidentally, as by mis-  
aduaunce or fortune, or sycknes, they may be holpen, so be  
that the infirmitie or the impediment be not veterated  
a long continuance.

**A remedy.**

Clarpe is good for the backe, and pylls named Pillule ag-  
gregate maiores, & Pillule de Serapino, & Pillule de Oppopo-  
raco. And these oyles bee good for the backe. Oleum de piperi-  
cis Oleum vulpinum, Oleum Philosophorum, & Cerotum an-  
tomachi is good. And I haue proued these oyles to bee good  
for the backe, the oyle of Rardine, or the oyle of Alabastr, and  
the oyle of water lilpes, in hote causes, the oyle of copp is very  
good, in cold causes the oyle of Lillies, & the oyle of Mustard, or  
the oyle of mustard is good for the backe. Also vse frictions &  
anoynt the backe oft wth the oyle of Lillies.

**f. i.**

**Diura**



**C**Diuramator is the latin worde. In Englyshe it is a pelli cle or a skyn the which is within a mans skul compassing the brayne, it may be perced and hurt, & dyuers times there is no iopardye in it, but for a moze suertie take of colifiny the weyght of. cii. D. of Mirce, Aloes, & mastyr, of eche the weyght of. iiii. D. of sarcocol, of saffron of euery one the weyght of. li. D. compound them and in sande lay it ouer the place.

**The. 109. Chapter doth shewe of knobbes and burres in the fleshe.**

Burres.

**D**vbalet, is the Araby word. The latins do name it Nodi. In Englyshe it is named knottes, knobbes, knozres, or burres the which is in mannes fleshe or fatnes, and there be thre kyndes. The one is harde, and the other is softe, and the other is indyfferente, but they be byscully congelated, if there come anye matter out of it, it is named in latyn Millinus, and yf it bee harde it is named Ingia.

**The cause of this impediment.**

**T**his imediment doth come of cozzrupt fleumatyche humours, the whyche be putrified, the one takynge the moze and the other the lesse, and the neuter conseteth in the myddle,

**A remedy.**

**C**yst purge the matter with the pylls of Hermodactils, or with Pillule feride. Then excoziat the skyn and marurate the matter, and than abstract them out with the instrumentes of Surgery, and after that incatuate the place, and so skyn it, and for this matter in the healyng and skynnyng, Mellilore and water of Cresses, and Hony is very good and so is Balsanum desolued in a lytle of the iuyce of Fenell.

**Thus endeth the letter D. And here followeth the letter E.**

**E**

The. 110. Chapitre doth shewe of  
Dronkennesse.

Brietas is the latin word. In greke it is na-  
med Matha. In englysh it is named Dron-  
nes,

The cause of this infirmite.

**T**his impediment doth come eyther by **Dronkennes**  
weakenes of the brayne, or els by some great hurt in the  
head, or of to much ryot.

A remedy.

**I**f it do come by an hurt in the head there is no remedy but  
paciencie of all partes. If it do come by debilitie of the brayne  
and heade, Drynke in the mornynge a dyshe of mylke, vls a si-  
ruppe named Sicupus Acetosus de prunis, and vls laxarye  
meates and purgacions, yt nedde do require, and beware of su-  
perfluous drynkyng, specially of wyne and stronge ale and  
beere, and yt any man do perceiue that he be dronke, let hym  
take a vomyt with water and oyle, or with a fether, or a rose  
mary brounce, or els with his synger, or els let hym go to his  
bed to slepe.

The. 111. Chapitre doth shewe of any  
swellynge that is softe.

**E**dema is the greke word. In latin it is named Tumor **Swellyng**  
**mollis** In Englyshe it is named a swellyng the whi-  
che is soft.

The cause of this infirmite.

**T**his infirmitie doth come of a bundance of corrupt  
humours.

A remedy

**F**irst maturate the matter, and than eyther by incisions or  
els by Corosives make an issue, and the with centes & salues  
to make the impediments whole as it doth apere in the Cha-  
pitre named Vlnus.

The. 112. Chapitre doth shewe of a mans egestion.

**E**gestio or Sessum be the latyn wordes. In englyshe it **Sege**  
is named the egestion or sege the whyche doth come  
from man, it is necessary whē the metes that man doth

eat

eat



Doth eate be digested, that then the grossenes of it be egested, and by the egestion the Physicion in sycke persons hath a great noticion and knowledge of mans infirmities, many men be laxative and colicue, and some be indifferent. For laxative men loke in the Chapters of Diarthea, and Disenteria.

¶ The cause of imperfite egestion.

¶ Who so euer he be that doth eate lytle meate, and is a small drynker, his egestion can be but lytle, but they the which can eate theyr meate and doth lacke egestion can not longe lyue without infirmities.

¶ A remedy for colicynes.

¶ First let no man restrayne his egestion, when that he is provoked to it. And if he be constipated let hym vse Suppositories or Clysters or some gentle purgacions, as Mercury, Scyllipody, Sene, Castia fistula, Turbith, Reuberbe, Rapumtica, Aloes cicordine, and suche lyke, & without counsel of a doctour of Physicke. Beware of Colloquintida, of Asaraby pium, Scamony, Catapuce, Aloes cabalyne, Aloes spartecum, & suche lyke. And let every man beware, specially weake men howe that they do take any pilles or pociouns of any ignozant person, except he do knowe howe, whan, and what tyme medicines, specially purgacions ought to be ministered.

¶ A knowlege in egestion.

¶ If the meate do come from a man as in maner he dyd eate it, the stomake is weake, and the bowels be lubricated, and it is an euill sygne. If the egestion do not synke, it is an euill sygne. If the egestion do loke lyke the earth, it is a sygne of death. If the egestion do loke lyke leade, it is an euill sygne. If the egestion be blacke as ynke, it is an euill sygne. If the egestion be blacke and adusted, & doth loke like shepes tretles, there is abundance of coler adusted, and peyne in the spleene. If the egestion be yelow, and eatyng no saffre on before the body is repleted with coler & cytryne water. If the egestion haue straynes of bloud, there is impediments

in the lyuer and in the bowels. If the egestion be bind-  
dythe, there is blceracion in the guttes. If the egestion  
loke lyke the chaupnge of guttes, beware then of an ex-  
treme flyre and debilitie of the body. If a man be to lar-  
atiue it is not good, for in such persons ca be no strength  
but muche weakenes. If a man be not costyue and can  
not haue a naturall egestion ones in a daye, he can not  
lyue longe without syckenes.

¶ The. 113. Chapter doth shewe of burning  
in the sonne.

**E**ffilla is the latin worde. In Englyshe it is burning son burnyng  
of the sonne.

¶ The cause of this impediment

¶ This impediment doth come thowowe great heate of  
the sonne.

¶ A remedy.

Take of the oyle of Tarter and anoynt the face. For this  
matter loke in the Chapter named Sulchritudo.

¶ The. 114. Chapter doth shewe of a kynde of le-  
prouines named the Elephanisy.

**E**lephas or elephandia be the greke wordes. In latin a kynde of le-  
it is named Cancer vniuersalis. In Englyshe it is prousnes,  
named the Elephanisy, or the Olipphant sickenes, for an  
Oliphant is sturdy and hath no ioyntes, and who so  
euer that hath this kynde of Leprouines can not moue  
his ioyntes and is starke: wherfore he is bedred and  
can not helpe hym selfe.

¶ The cause of this infirmite.

¶ This infirmite doth come of a melancoly humour,  
and it may come of a grosse and viscus fleume.

¶ A remedy.

First purge the cause with pilles of Sumi oyl, or with  
Diacatholicon, and then cordially as the patient may beare  
ble suphes were and dye, and exhaust no bloude, and after  
the suphes anoynt the ioyntes with the oyle of Turpentine,  
and Rectes fore oyle, and ble Diacodon abbas.



The Breuiary.

There is an other infirmitie named Elephancia, which is a swellynge in the feete and legges, and the cause doth come as the other Elephancy doth, wherefore the matter must be fyrst purged and after that vse cere clothes attractyue.

¶ For Elmita loke the Chapitre named Lumbrici.

¶ The. 115. Chapitre doth shewe of the Conception of a chyld.

Conception

Embrica is the latin worde. In greke it is named Embryon. In Englyshe it is a chyld conceived in the mothers body, hauynge not the perfyte shape or lyuymentes of a man or woman.

¶ The cause of this matter.

¶ The cause of this, is carnall copulation betwyxe man and woman.

¶ To preserve this procreacion looke in the Chapitre named Conceptio.

¶ Use good meates and drynkes, and let such women haue theyr lustes, and beware of abhorrion.

¶ The. 116. Chapitre doth shewe of sykkenes.

Sykkenes.

Grutudo is the latin word. In Englysh it is named sykkenes, there be many maner of sykkeness. As it doth moze largelye apere in the Chap. named Morbus

¶ The cause of these sykkenesses.

¶ Sykkenesses doth come many ways, as by surfeting and euyl dyet, and to company with infectious people to eat and drynke, or coly with them, and it may come by the panyshment of God.

¶ A remedy.

¶ If god sende the sykkenes I knowe no medecine. If it do come other wayes, eyther it is hot or colde sykkenesses. If it be a hot sykkenes vse the electuary of Rholes. If it be a colde sykkenes vse Diacalamin and anoynt the body with oyle of Bernice, or with the oyle of Cardine. If it do come of a melancoly humour a decoction made of Epithemie is good.

**F**or Emigranea loke in the chaptre named Hemigranea  
 ¶ The. 117. Chapitre doth shewe of spyttyng  
 of foule corrupte matter.

**E**Mpima or Empirema be the greke wordes, in Latyn filthy mat-  
 it is named supputacio. In Englyshe it is named ter.  
 a collection or a gatherynge together of fylthy matter in  
 the brest vpon Diafragma spyttyng and coughyng vis-  
 cus and fylthy fleume.

The cause of these impediments.

**T**hese impedimentes doth come of reume distylling  
 from the head to the brest couetyng Diafragma.

A remedy.

first make a Syllane with hooze hound and Anula campana  
 rootes and plope, & so forth after the comon making of a Syll-  
 sane, and after that vse of the pyles of Cochec & anointe the  
 brest with the oyle of Lawry myrre with butter.

**F**or Enterocela loke in the Chapitre named Ramex  
 ¶ The. 118. Chapitre doth shewe of  
 spyttyng of blood.

**E**Moptoica passio be the latin wordes. In greke it is <sup>Spitting of</sup>  
 named Hemoptoicon pathos or Phthisis. And the blood.  
 true latin worde is named Tabes. In Englysh it is na-  
 med spitting of blood.

The cause of this infirmite.

**T**his infirmyte doth come thowome some vlcereous  
 matter in the brest or in the lunges.

A remedy.

first if age, tyme, and strength will permit it, let the paci-  
 ent be let blood in a veyne named Sophena, and than abstract  
 a lytle blood out of Cephalica. And then after that let them  
 vse to eate mylke or whey, & certayne times let them eate Tria-  
 cle & let them the which hath this passion beware of greate la-  
 bour or lyfing & venerious actes or straining of them selfe, &  
 let them vse to drinke the iuyce of the waters of Plantaine &  
 saint Johns wort, or vse Purclain to eate it or drinke the iuyce  
 or water with suger. Also for this matter is good Spodium,  
 Carabies, Roses, Coral, Saunders, Sanguis draconis, Saf-  
 fron, Myrre, Sumacke Coziander, Boole hermonyacke, Ma-  
 rix, Storax, Calamine and suche lyke.



## The Breuiary.

**E**f for Empirema, loke in the chapitre named Empirema

**E**f for Emoroides, looke in the Chapitre named Hemorrhoides.

**E**f for emprosthotonos, looke in the Chapitre named Spalimos.

**E**f for Epatica a berne, loke in the Chapitre of beines named Mediana.

**C** The. 119. Chapitre doth shewe of the Mare  
and of the spirites named Incubus,  
and Succubus.

**The Mare**

**E**phialtes is the greke word, Epialtes is the barbarus worde. In latin it is named Incubus and Succubus. In Englyshe it is named the Mare. And some say that it is a kynd of spirites the which doth infest and trouble men when they be in theyr beddes slepyng, as Saint Augustine sayth De ciuitate dei. Cap. xx. and Saint Thomas of Aquine sayth in his fyrste parte of his diuinitie, Incubus doth infest and trouble women, and Succubus doth infest men. Some holdeth opinion that Harlin was begotten of his mother of the spirite named Incubus. Eldras doth speke of this spirite, and I haue red much of this spirite in speculum exemplorum and in my tyme at saynt Albons here in England was infested an Auncelle of such a spirite as she shewed me & also to credyble persons, but this is my opynion that this Ephialtes otherwoyse named the Mare, the which doth come to man or woman when they be slepyng doth come of some euill humour, consydering that they the which be thus troubled slepyng shall thynke that they dole, here, & fele, the thyng that is not true. And in such troublous slepyng a man shall scarce drawe his bzeith.

**C** The cause of this impediment.

**C** This impediment doth come of a vapoious humour

of fumositie rysynge out and frome the stomake to the  
brayne, it may come also thozowe surfetyng and Dron-  
kenness, and lyenge in the bed bpryght, it may come al-  
so of a reumatyke humour suppressyng the brayne, and  
the humour discendynge doth perturbate the hert, bryn-  
gynge a man slepyng into a Dreame, to thynke that the  
which is nothyng is somwhat, and to feele that thyng  
that he feeleth not, and to see that thyng that he seeth  
not, with such lyke matters.

**A Remedy.**

**¶** First let such persons beware of lyenge bpryght, lest they  
be suffocated, or dye sodenly, or els at length they wpll fall  
into a madnes, named Mania, therfore let such persons kepe  
a good dyet in eatynge and drynkynge, let them kepe honeste  
company, where there is honest myth, and let them beware  
of musynge or studyng vpon any matter, the which wpll trou-  
ble the brayne, and vse dyuers tymes steruacions with gar-  
gargles, and beware of wyne and euery thyng the whiche  
doth ingender fumositie.

**¶ If it be a spirite. &c.**

**¶** I haue read as many moze hath done, that can tell  
yt I do wypte true or false, there is an herbe named fua-  
ga Demum, or as the Grecians do name it Ipericon,  
In Englyshe it is named saynt Johns wort, the which  
herbe is of that vertue that it doth repell such malyfici-  
ousnes or spirites.

**¶ The. 120. Chapitre doth shewe of a mans lyuer.**

**E** Per is the latin word. In greke it is named Aeper  
In Englyshe it is named a lyuer, which is no other  
thyng but a congeyled bloud the which doth calyfy the  
stomake lyke the syer vnder a pot, and doth make dige-  
stion, and it is the thyrdd pryncypall member in man, in  
whom also resteth the anymall spirites, and where as  
incipient persons do say that a mans lyuer may waste,  
it is not so, howe be it the lyuer maye haue dyuers and

The liuer.

f. b.

many



many infirmities, as heate, water galles, carnelles, and  
opylacions, & such lyke diseases. The liuer of his nature  
is hore and dry.

**A** remedy for heate in the Lpuer.

If the Lpuer be hore, pepne, and heate is felte in ryghte syde,  
and for it open the Epaticke vrine, and exhauſte of it. ii. oz. iii.  
vnces of bloud, if age and ſtrength wyll permyt it, and vſe to  
eat Diarodon with the Sirupe of Roſes. And for the heate of  
the Lpuer is good, Lpuerwort, the kindes of Saunders. Dan-  
delion, Southwyle, Endive, Licoriz, & ſuch lyke.

If the Liuer be opylated.

**I**f the liuer be opylated the face wyll ſwell, and pepne  
wyll bee in the ryght ſyde, wherefore clyſters be good  
the confection of ſumitore. Alſo thys is good for the lpu-  
ner, the confection of Galyngeale, & the confection of Xi-  
loaloes, alſo Pillule ſtomatice, and Pillule aggregate be  
good to mundifie the lpuer. Alſo Emplaſtrum ſtomati-  
cum, and Sirupus de thimo, and if the liuer be in flamed  
I haue ſhewed a remedy, & if the liuer be weake, a pla-  
ſter made of wheate is good with Diale nicon, and ſo is  
Emplaſtrum Andromachi.

**F**or Epatica paſſio loke in the Extrauagantes in the  
ende of this booke.

**F**or Epenictides, loke in the Chapitre named Aegineta.

The. 121. Chapitre doth ſhewe of the Peſtilence.

The peſti-  
lence.

**E**pidimea is the greke worde. In latyn it is named  
Peſtilencia or Febris peſtilencialis. In engliſhe  
is named the peſtilence.

**The cauſe of this infirmite.**

**T**his infirmitye dothe come, eyther by the puniſh-  
ment of god, eyther els of a corupte and contagious  
ayre, and one man infected with this ſykenes may in-  
fecte many men, this ſickenes may come alſo with the  
ſtenche of euill dyette ſtreets, of channelles not kept  
clean

cleane, or standynge puddels, and synkynge waters, of  
seges and synkynge draughtes, of shedynge of mans  
bloud, and of dead bodies not depely buried, of a great  
company beyng in a lyttle or small come, or comon pis-  
synge places, and of many suche lyke contagious ayers  
as be reherfed in the Dietary of health.

## A remedy.

**T**he chiefe remedy that I do knowe is for every man to sub-  
myt hym selfe to God and than to amende our lyving, and to  
flee farre from infectious places, and not to go into the com-  
pany of them which be infected, or do resorte to infectious per-  
sons, and to beware of the clothes, or any other thyng that  
doth perceyve to suche infective persons. Then use a good dy-  
et in eatynge and drynkynge, and use perfumes in your cham-  
bers and houses, goo not abrode in the open ayre late in the  
nyght, nor ryse not early in the mornynge, let the soune have  
dominion over the grounde, to waste and consume all conta-  
gious mists and ayres or you aryse, and than aryse and serve  
god which doth geve health to al men and folowe my counsel  
in this matter, as I haue shewed in the Dietary of health.

**F**or Epiplocela loke in the Chapitre named Ramex

**C**he. c. xii. Chapitre doth shewe of the  
fallynge sykenes.

**E**pilepsia is the greke worde. epilencia is the Barba- The falling  
sykenes.  
rus word, in latin it is named Conuulsio or Morbus  
commicialis, or Morbus sacer, or morbus herculeus, or  
morbus caducus. And in dyuers regions it is named  
morbus mahometus, for Mahomete in whom the tur-  
kes do beleue, had the sayde sykenes. In Englyshe it  
is named the fallynge sykenes, or the touleyn. Also it  
is named in latin Ira dei, and some do name it pedon, &  
some do name it Taracionem.

**T**he cause of this infirmite.

**T**his infirmite is engendred eyther of a reumatike  
humour, or els of a grosse and a colde wynde or els of a  
melancoly humoure the whiche is bred in the hynder  
part of the head, or els of euill humours aboundynge in  
the



## The Breuiary

the stomake, the which doth vapour and fume vp to the  
brayne opplatynge the vytall spirites. Galen saith it is  
a colde humour the which doth opilate the celles of the  
brayne, vnto the tyme that nature hath remoued the  
cause. There be three kyndes of the fallynge sykenesse  
the fyrste is epilepsia, the seconde is named Analepsia,  
and the thirde is named Catalepsia. They the which  
be infected with Epilepsia, in their fallynge shall come  
at the mouth, and this is the common fallynge sykenesse  
and they the which hath Analepsia when they doe fall  
they shall defyle them selfe and not come at the mouth.  
And they the which hath Catalepsia, whether they be  
taken open eyed, or halfe closed, for the tyme they shall  
se nothinge, as it shall appere in the Chaptre named Ca-  
talepsis.

### A remedy.

Use the confection of Diamusci and Tricaca diatesteron, Si-  
rupus de sicades, Acetum squillicum, Orimell squillicum,  
Also the oynment of Adellisi, the oyle of three peppers, the  
oyle of Beat or the oyle of Philosopher be good for the three  
kyndes of the fallynge sykenesse, and otherwhyle purge the  
matter with perahermetis, and vse the dyet as is specified in  
the Chapitre named Analepsia.

**A whele**

**The. 123.** Chapitre doth shewe of pusses & wheles.  
**E** Pinctides is the greke worde. In latin it is named  
pustula nocturna. In englishe it is named a whele  
or a pushe the which doth ryse in the skyn, the which is  
ingendred in the nyght.

### The cause of this impediment.

This impediment doth come of euill dyet, or els of  
an euill humour procedynge from the lyuer, or dysyn-  
kyng late, or els of some venemous woorme.

### A remedy.

First refrayne for the occasion of it, and touche not the  
matter and it wyll go away within two dayes, yf pou nyp or  
touche it, for one whele pou shall haue two.

The

of health.

Fol. xlvij. C

**C** The. 124. Chapitre doth shewe of eructua:  
cions or belchynges.

**E** Ructuacio, is the latin worde. In Englyshe it is  
named eructuacion or belchyng. Belchyng.

**C** The cause of this impediment.

**C** This impediment dothe come of ventositie or of  
lower humours in the stomake.

**C** A remedy.

**C** If it do come of ventositie or of same. For it is good con-  
fecti. de acetosis. If it do come of a lower humour in the sto-  
make, then is the confection of Galingale good, Diacimimum  
and the simple Orimell squillit.

**C** The. 125. Chapitre doth shewe of inflamma:  
cions of the eyes.

**E** Piphora, is the greke worde. In latin it is named  
Inflammacio oculorum. In Englyshe it is named **Serne in  
inflammacion of the eyes.** the eyes.

**C** The cause of this infirmite.

**C** This infirmite doth come of some salt humour, or  
els corrupt bloud myxt with reume.

**C** A remedy.

**C** First purge the heade, and after that use gargarices, and  
beware of eatynge of Barlyke and Onions, and such thinges  
as is not good for the eyes or head.

**C** For Erisipulas, loke in the Chapitre named Herisip-  
pulas.

**C** Eschara is the scabbe or cruste that lyethe on a toze  
that cometh of burnynge made by some instrument  
by the industry of some phisicion or Chirurgeon.

**C** The. 126. Chapitre doth shewe of a harde  
pushe or whele.

**E** Scara, or Effare, or Effara be the latin wordes, in  
greeke it is named Aegineta, or Epiniatides, in en- **Wholes**  
glyshe it is named a harde pushe, or a whele much like  
to styngynge of a waspe, a hoznet, or a nettle, and some  
say it is the place that a man is burnt with a hotte yron  
and not made whole,

**C** The



**C**

## The Breuiary

**C** The cause of this infirmite.

**C** This infirmite dothe come of a salte fleumatyke humour oz els of a dusted coler, oz melancoly.

A remedy.

**C** Take of the leues of Colewortes thre handfuls stampe it, and temper it with honny, and make a playster, and laye it to the place. Or els take Cardander sedes in powder, and com: pounde it with oyle of yve, and lay it to the place, and drinke this drynke. Take of Sumacke halfe an ounce, seth it in rain water, oz in whyte wyne, and drinke it warme.

**C** If Esthisioke in the Chapitre named Sensus.

The. 127. Chapitre doth shew of an infirmite corrup: tyng to fleshe, sinewes and the bones.

Putrifying  
of the fleshe

**E** stiomenus is the latin word. In Araby it is named Esthiomenos. In english it is when the fleshe the sy: newes, & the bones be putrified oz corrupted. And here it is to be noted, that these infirmities named Cancrena & Aschachilus be gradiente oz concurrante with this a: foresaide infirmite. For Cancrena is alway to Aschachi: lo, & Aschachilus is alway to Estiameno.

**C** The cause of this impediment.

**C** This impediment do come of a corrupte melancoly humour, oz els it doth come of some venemous matter corruptyng the fleshe, &c.

A remedy.

**C** In this matter must be used Canterisacions, and to cleanse the place oz places with water the which doth deceue golde from syluer, and then use the medecines the which be in the Chapitre named Escars. In this matter a dyet must be used the patient must refrayne from contagious meates & drynkes, as newe ale, newe beere, hote wyne, newe breade, except it be. xiiii. houres olde. Also the patient muste eat no fleshe biefe, nor no manner of water foules, be they wylde oz tame, or yf they do use the water with buclonen feete. Also Eles, frethe Samon, shal fyshes, as Oysters, crabbes, and Crayces, and suche lyke. Also dogge fysh, Ray, Thornebacke, & suche lyke be good for any man that hath this impediment, oz any other sicknesse and disease, and beware of venenous acres, and loke that they be laxative, and not colide that hath this infir: mite oz disease.

For

**F**oꝛ Etica passio loke in the Chapter named Febria hectica.

**The. 128.** Chapitre doth shewe of Stertynge in a mans slepe.

**E**xpergi factio sompni be the latyn wordes. In En<sup>g</sup>lyshe it is Stertynge in oꝛ out of mannes sleepe so Stertynge in the slepe deynly.

**The cause of this impediment.**

**This impediment doth come of a melancoly humoure oꝛ els of an angry oꝛ a feareful hert, oꝛ els of a pencifull mynd oꝛ a feareful Dreame.**

**A remedy.**

**Foꝛ thys mytter is nothing so good (besyde god) as is the confection of muske, and oherwhyle vse Secamabine and be ware in any wyse to lye vpryght, and not to go to bed with a fylle stomake, and yf the patient do grone in the slepe, awake hym leysurably.**

**The. 129.** Chapitre doth shewe of wheles oꝛ pusses.

**Exanthemata is the Greeke worde. In latyn it is named Tumores Pulcule in cute. And there be thre kindes named in latin. Morbilli variole, & Mentagra morbilli is named in Englysh the maselles, Variole in englyshe is named the smal pockes, foꝛ Mentagra, looke in the Chapitre named Lichim.**

**The maselles  
is the small  
pockes.**

**The cause of these impedimentes.**

**These impedimentes may come of corruption of the bloud, it may come of corrupte ayre, and one man may infect another, most comonly thys doth happen oꝛ come vnto yong persons.**

**A remedy.**

**Fyrst and chiefly kepe the patient warme, and in no wyse let hym go oꝛ stande in the open ayre, drynke no drynke but that it be turned out of the colde, eate nothyng but chicken oꝛ mutton stewed foꝛ. v. oꝛ. vi. dayes. Also roche, whetyngs playse, oꝛ suche lyke is good to fide of, beware of newe ale, oꝛ beere and wyne, and vse to eate Triacle oꝛ Mitridatum.**

**The**



**Excrementes**

**E**xcrementa is the latyn woorde. In Englyshe it is these thinges the which be digested and expulsed, and there be excrementes of the egestion, of hysne, of steume of coler, of melancoly, of swete, of mylke in womannes brestes, of spetyl, of the fylth of the nose, & fylth of the eares, for this matter loke in the Chapitres of euery prenominated impedimētes or sykenesses.

¶ The. 131. Chapitres doth shewe in general of all appostumacions.

**Appostume.**

**E**xitura is the latyn woorde. Upon what woorde it is grounded, I can not tell, but they the whyche haue wyrtten vpon this woorde, doth say it is named euery Appostumacion, in the whyche is matter and filthe, and there be many kyndes of these Appostumacions. The fyrst is named Cammarate Caurine, the second is named Albir or Toplaria, and the thyrde is Talpa. The fyrst is named as I haue sayd Cammarata, and this is ingendred of an euyl and corrupt fleche, the seconde is named Albir or Toplaria, the which is most commonly in chyldrens heades, the thyrde is named Talpa the whyche is engendred in the head vpon the skyn penytractynge the fleche.

¶ The cause with the remedy loke in the prenominated wordes or Chapitres.

¶ The. 132. Chapitres doth shewe of excoziacion

**Excoziacion**

**E**xcoziacio is the latyn word. In englyshe it is named Excoziacion, whych is when the skin is alwaye from any place of a mans body, or els when a man shall flee or take away vniuersal or perticuler a mans skyn.

¶ The cause of this infirmitie.

¶ This infirmitie maye come manye wayes, as by

dry

byng, or goyng, or great labour, or by some soze, or by  
skaldyng or burnyng, or els by fleyng or pullynge of a  
mans skyn from hym.

¶ A remedy.

¶ Anoynt the place w<sup>th</sup> Unguentum scissinum, or washe the  
place oft with the water of Roche alome, and then cast vpon  
the place the powder of a host, and if one wyl not, washe the  
place with the water of Roche alome, washe the place then  
w<sup>th</sup> whyt wyne, and vse the fyne powder of a host, and ther  
is nothyng wyl skyn so sone as it wyl do. Parauenture some  
persons readyng thys boke, specially thys matter will laughe  
me to scozne, but for all that for skynnyng of a place there is  
nothyng shal skyn so sone as it wyl do if it be vled, excepte the  
place be to much vlcetared, but for a mans yerd & other secrete  
places, I haue proued this powder to be the moste best. Looke  
for thys matter in the Extrauagantes.

¶ Thus endeth the letter C. And here  
foloweth the letter of F.

¶ The. 133. Chapter doth shewe of  
mans face.



¶ Facies is the latin worde. In greeke it is  
named prosopon. In Englishe it is na-  
med a face, the which is the fairest thing  
that euer God made in the compasse of a  
fote, and it is a wonderfull thyng to be-  
holde, consideringe that one face is not lyke another.

The faces

The face may haue many impedimentes. The fyrst im-  
pediment is to se a man hauing no berd, and a womā to  
haue a berd. In the face may be moles, wertes, the moz-  
phewe, ale pokes, saure fleme, Dādusse, skurfe scabbs,  
pokes, mesels, fystles, cankers, swellinges. For al such  
matters loke in the Chapitres of the infirmities.

¶ A remedy to mundifie the face.

To clere, to clense, and to mundifye the face, vse stufes and  
bathes, & euery morning after heymyng of the head, wypp the  
face with a skarlet cloth, & washe not the face oft, but ones a

¶ i.

weke



Woke anoynt the face a lile ouer with the oyle of Castine, and  
vse to eat Electuarie de aromatibus, or the confectiō of An-  
cardine, or the strupe of Fumitory, or confectiō of Aganna,  
do as is wyrtten in the Chapitre named Pulchritudo.

**¶** For Fastidium, loke in the Chapitre named Abhomi-  
natio stomachi.

**¶** For Fauces, loke in the Chapitre named Branchos,  
and in the Extrauagantes, in the ende of this boke.

**¶** For fatigacio loke in the Chapitre named Lassitudo  
and in the Extrauagantes, in the ende of this boke.

**¶** The. 134. Chapitre dothe shewe of a  
named Fauus.

A kynde of  
scalles.

**F**AUUS is the latin woorde. In Englyshe it is scabbies  
in the skin of the head, lyke to an impediment named  
Acor, but the holes of Fauus is much moze bygger then  
Acor is.

**¶** The cause of this impediment.

**¶** This impediment doth come thozow great humidi-  
tie in the head, or it may come of a salt humour.

**¶** A remedy.

**¶** First shawe or cut away the heares of the heade. Then take  
of Ceruse, of Sute of the chymney, of Whinegre, of ech an vnce,  
compounde thys together wth the oyle of mires, and anoynt  
the head, or els take of Dones dunge. ii. vnces, of Chalke half  
an vnce, of powder of Musterd seedes an vnce, of Mustard halfe  
an vnce, confect or compound all thys wth the oyle of Must-  
ard and vineger, and anoynt the head. iii. or. iiii. tymes.

**¶** The. 135. Chapitre doth shewe of the kyndes  
of fevers in generall.

Feuers.

**F**EBRIS is the latin woode. In greke it is named Pire-  
tos. In Englysh it is named a feuer or an Ageue.  
A feuer is an vnnaturall heate grounded in the hearte  
and lyuer, settinge all the bodie out of temper or temp-  
perance. And there be. xx. kyndes of feuers. For the first

Febrilis

febris ephimera, otherwise named febris diaria, the  
 is febris cotidina, febris interpolata, febris terciana  
 febris puartana febris sinochos otherwise named fe-  
 bris continua, then is febris sinocha, febris homothe-  
 na, febris augmastica, febris epamastica, febris cau-  
 son or causos, or febris ardens, then is febris putrida,  
 or homozalis, febris emphisodes, febris emistricea, fe-  
 bris epialtes, or febris epiala, or febris epialia, then is  
 febris hipparia, or hipparia, febris tetrathea, febris er-  
 ratia, febris hectica, and febris pestilencialis, for all  
 these fevers loke in theyr chapitres folowynge, and  
 there you shall se the Englyshe wordes for these afore-  
 sayde latin wordes.

**C** The. 136. Chapitre doth shewe of a feuer na-  
 med the Ephimer feuer.

**F**ebri ephimera be the greke wordes, Febris diaria  
 be the latin wordes. In Englyshe it is named the <sup>Ephymes</sup>  
 Ephimer feuer. And this feuer is the cause of all other <sup>feuer.</sup>  
 fevers. This feuer doth take his name of a beast, some  
 say it is a fyche, and some saye it is a woorme the whiche  
 doth dye that day that he beginneth to lyue. So they  
 the which hath this feuer, the feuer doth dye that daye  
 in the which he doth infect any man. And if this feuer  
 continue any longer then a daye, or an houre passynge  
 his course, then it runneth into some other kynde of  
 fevers.

**C** The cause of the Ephimer feuer.

**T**his feuer dothe come by inflation of the spirites  
 bytall, and naturall, anymall, yf this feuer do come  
 of the bytall spyrytes, it doth come thozowz anger,  
 or wrathe, thought or sorowe, or els of extreme heat,  
 or cold, if it do come by the spirites naturall, it doth come  
 by great hunger or thurst, or els by eatynge or drynking  
 of hote meates or drynkes, or els of breaking of a diet.



oz by surfetynge, oz by replecion, eating dryers meates and drynkyng sundry drynkes, laces, and costiuenes, great abstynence, watchynge, and merines of rydynge oz goynge, and beneryous actes in such like may be the occasion of this feuer.

**A remedy.**

**C** The chiefest remedy is for enery man to order and rule himselfe in a temperaunce, and neyther for friende nor foe, to eat nor to do the thing the which he dothe knowe by experientie shulde hurte hym, and the vpon this Ephimer feuer, no other feuers wyl followe nor sprynge.

**C** The. 137. Chapitre doth shewe of a cotidian feuer.

**A cotidian.**

**F** Ebris quotidiana, be the latin wordes. In Englyshe it is named a quotidiane, the which doth infect a man enery day.

**The cause of this feuer.**

**C** Enery quotidiane is engendred of a salte fleume, or of swete fleume, oz els of sower fleume. If it be engendred of salte fleume, the pacient shalbe in greate heate, and wylbe thursty. If it be come of swete fleume, the pacient wyl be sompnolent, dull, and heauy, and his stomake wyl abhorre meates and drynkes, haupng taste oz talage to comfort the palat of the mouth. If it do come of sower fleume the pacient shall haue payne in the stomake, and is euer disposed to vomitynge, and the colours of the feuer wyl be great and the heat lyght.

**A remedy.**

**C** If it purge salte fleume, and vse a Syriane. And if it do come of swete fleume, vse Diacalamys with Drimell squilla. And yf it do come of sower fleume, vse Diacriapiperion with water diuretyke.

**C** Appender to the aforesayde Chapitre shewyng of a feuer interpolate.

**Interpolate feuer.**

**F** Ebris interpollata be the latin wordes. In englyshe it is named an interpolate feuer. And there be three kynds, symple, double, and treble. A symple interpolate feuer

feuer doth infest a man ones a dai. A double interpolate feuer doth infest a man twyse a day. And a triple interpolate feuer doth infest a man thryse a day. If a reme-  
dye looke amongst the .xx. kyndes of feuers as they be heare befoze & after specified.

The. 138. Chapter doth shewe of a feuer Tercian.

**F**ebrius terciana be the laryn wordes. In Englyshe it is named a feuer tercian, the which doth infest a man <sup>a tercian</sup> feuer, every second day, & there may be a double tercian.

The cause of this impediment

**T**his feuer doth come of coler, & it dothe differ from a feuer causton, for a feuer tercian doth operate or worke his malice in the beyne, & the feuer causton doth worke his malice in the concauitie of the liuer and the lunges, & about the hert.

A remedy.

**T**he medecines the which doth helpe the feuer causton, wyl helpe a feuer terciane. If yee purge coler, and thye or foure houres befoze the tyt doth come, I do thus. I cause a man to lye in his doublet, and a woman in her waste core, then do I cause them to put on a payre of gloues, and with two garters I do bynde the wyestes of the armes, and do laye theyr armes and handes into the bed, and do cast on clothes to bying them to a smete befoze the tyt do come thye or foure houres, and out of Bose quilles one parte into an other, they do take their dypnke, because they shal take no ayer into the bed, then I do giue them fyft an ale dyne, and suffer them to dypnke as much softer ale as they wyl, and whan the burning do begyn, I do withdrame the clothes, and thus I do thye courses, and haue made many hundzeds whole, but theyr good dayes I do not suffer them to go in the open ayer.

The. 139. Chapter doth shewe of a feuer quartayne.

**F**ebrius quartana be the latin wordes. In Englyshe <sup>a quartayne</sup> it is named a feuer quartayne the which doth infest a man every thyzd day, that is to say two dayes whole and one sycke, and there may be a double quartayne.

G. iii.

The



## The Breuiary.

¶ The cause of this impediment.

¶ This impediment of feuer doth come of melancoly, or els of coler adusted, and if the blacke Jawnes be concurrant with it, it is a dyffycyl sickenes to make one whole.

¶ A remedy.

¶ First purge melancoly, and vse the pylls of Inde once or twyle a weke, and take oft of the Sirupe named in latin Sirupus de rhimo, and for the heat, and for the inflacion of all maner of Agues or fencers, vse the confection of prunes, and a Julib of violets. And in all maner of feuers firste purge the cause, for every feuer eyther doth come of the malice of blood, or of fleume, or of coler, or els of melancoly. It may come also of mixt humours, & do as I haue reherced in a feuer tertiane.

¶ Febris acute et continua al is one, and that thinge that wyll helpe Sinochos, wyll helpe this.

¶ The. cxi. Chapitre doth shewe of a continuall feuer named Synoch.

Synoch  
feuer.

Febris Sinochos is the greeke worde. In latin it is named Febris sinochus, or Febris continua. In Englyshe it is named a continual feuer. Sinochos is deryued out of two wordes, sin that is to say without, & choos wh chis is to say trauell, and that is as muche to say as a feuer without rest.

¶ An other feuer.

Synoch  
feuer

¶ There is an other feuer named Febris Sinocha the which doth dyffer from the feuer Sinochos. For this feuer Sinoca hath interpolation that is to say som rest or interpolation. And there be thre kyndes of the feuer Sinochos, which be to say Homothena, Augmastica, Epamastica, and howe a man shall knowe the one from the other it doth folowe.

Febris Homothena.

Homothena  
feuer.

¶ He that hath this feuer hath a dymme and a swarte vygne.

Febris

**Febzis Augmastica.**

**Who so ever hath this feuer hath a blewishe byrne or** **Augmasticke**  
**water.** **Febzis Epamastica.** **feuer.**

**Who so ever hath thys feuer hath a reed byght byrne** **Epamasticke**  
**and the feuer wil increase, and it boyl not in Augmastica,** **feuer.**  
**for the water is thicke in the bottom and that both syg-**  
**nifye helth.**

**The canse of these feuers.**

**These feuers doth come of abundance of bloud or elz**  
**of putrified bloud. And then the skyn wyl be dankyshe,**  
**& al the body wyl be out of temper, the face wyl swell, the**  
**eyes wyl be redysch & the veines wil be ful, and the brine**  
**wyl be reed with great spume.**

**A remedy.**

**First if age, time, & strength wyl permyt it, he let bloud in a**  
**veyne named Mediana. And if the pacient be drye or thurstye,**  
**use the electury of pynes with the sirup of Acetose. And if the**  
**pacient can not slepe, make a Dozmitary. Take of the leues of** **A dozmitary**  
**henbatne. ii. handfules, of the leues of Madragoze an handfule**  
**use both together & put them in a cloth & lay it to the temples**  
**and to the head, or els take a scarlet cloth & intinct it in the oyle**  
**of Roses & vinegre, & lay it over the head, or els take rose and**  
**perfume it with frankensence, & lai it hore to the head and tem-**  
**ples & moynng and euernng use this fomentacion to the fere** **fomentacion**  
**Take of violet flowers or leues, ii. handfules, of Roses leues**  
**of malowes of eyther of them ii. handfules, of Barly iii. hand**  
**fulles, seth al this in runnyng or raine water, & then mak this**  
**Epyrhime. Take of the iuyce of nyghtshade halfe apine, of red** **Epyrhime**  
**saunders & whit saunders an vnce, of Camphire. ii. drames, of**  
**Roses leues an vnce, of Rose water as muche as wyl suffice,**  
**compounde all thys together, and blewe or a scarlet clothe,**  
**lay it to the ryght syde. And if the feuer doo cause constupaci-**  
**ons, use Clusters, or els suppositoys. And if age, tyme & strenght**  
**wyl permyt it open a veyne named mediana, & exhaust an vnce**  
**or ii. of bloud as the pacient is of strength. If it be a man, take** **A dyet.**  
**a veyne in the ryght arme. And if it be a woman open the veyne**  
**in the left arme, & use thys dyet, cate no grosse nor contagious**  
**meates, and abstayne from drynckynge of newe ale, newe beere**  
**and wyne, cate noo eles, Egges nor freche Samon, nor well**  
**sphe, nor the fysh the whyche dothe adhere too the fyngers.**



The Breuiary.

The. 141. Chapitre doth shewe of a  
feuer named Causton.

**C**ausse feuer Febris causton or caustos be the greke wordes. In latine it is named Febris ardens, In Englysh it is named the feuer causton whiche is one of the worst fevers that can be.

The cause of this feuer.

This feuer doth come of coler, & dothe differ but little from a feuer tertian, considering that the matter is in the concavities of the lyuer, & therefore the feuer Causton is more vehement and sharpe then a tertiane, & the mouth of the patient hauing the feuer Causton is verie dry, & the vyne is as reed as fyre.

A remedy.

First purge coler with Cassia fistula, & extinge the thurst with the sirupe of Violets or Roses, or with the water of Gooden and rub the wrestles and the handes with the water that pynnes be soden in, & do as I haue written in the feuer tertian.

The. 142. Chapitre doth shewe of the  
putrified feuer.

**P**utrified feuer. Febris putrida or humoralis be the latin wordes. In Englysh it is named the putrified or humoral feuer.

The cause of this feuer.

This feuer may come many waies. It may come by the feruent heate of the some, and the ayer, it may come by inordinate labour, or by great tydinge, or great labour in goynge, it may come by surfetynge, or contagious meates eatynge, it may come by to much drynkyng specially of drynckinge of hote wyne, it may come by disordering of a mans vsage, that he hath bene accustomed to do, it may come by disordering of any of the.iiii. humours, aswel by slepe as by ercelle of meat or drynke as by labour, wherfore if this feuer take anye principall humour

humoure, as blonde oz fleume, coler, oz melancoly, then  
thys feuer doth take of other names of feuers, as it ap-  
pereth here among the feuers.

**A remedy.**

First vse good dyet, and eate good meate, & litle at a tyme.  
drinke no wyne, vse temperate drynkyng, & drinke posset ale  
made with colde herbes soden in it, go not in the open ayre, &  
vse to drinke of a dyslane, oz els take of the iuyce of grapes, of  
the water oz iuyce of sorrell, oz the iuyce of pome Barnades, of  
eche halfe an vnce, of white vineger a quarteron of an vnce of  
suger plate. iiii. vnces, boyle this together ouer a soft fyre, & lay  
it vnder the tonge diuers times and take some of it inwarde.

**The. 143. Chapitre doth shewe of the  
emphisode feuer.**

**F**ebri's emphisodes is the greke word. In Englyshe it **Emphisode**  
is named the **Emphisode feuer.** feuer.

**The cause of this feuer.**

**T**his feuer doth come of beheiment heate, the whiche  
thozowe inflacions doth cause wheles & scabbes to be in  
& about the mouth.

**A remedy.**

First qualifie the heate of the lyuer, and the stomacke with  
cold herbes, as the complexiō of the pacient is of, giue no chur-  
lyshe herbe nor medecine to a gentle complexion, oz to the  
whiche hath ben with meares & drinkes lauciously educated,  
let euery complexion haue medicines ministered accordyng to  
their nature, education, & strength, & for this feuer, police must  
be taken for the safetie of helth amonge these other feuers re-  
herced and shalbe exprested.

**The 144. Chapitre doth shewe of  
the Emitticke feuer.**

**F**ebri's hemitricia is the greke worde. The barbar **Hemitricia**  
ous word is named **Emitticia.** In Englyshe it is na- feuer.  
med the **Emitticke feuer.**

**The cause of this feuer.**

**T**his feuer doth come of a colerike humoure myrte  
with fleume.

**A remedy.**

First purg coler and fleume as it is specified in the chapters  
of Coler and Fleume, and vse a good dyet, & beware of open  
ayre



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ayer vnto the tyme the patient bee whole & sweates in a mans hed be good, for this feuer, & all other feuers taken befoze the feuer doth come.

¶ The. 145. Chapter doth shewe of a feuer named the feuer Epyale.

**E**pyal feuer. Febris epyaltes is the greeke woorde. Febris epyalta may be taken for the barbarus woorde and the latin word. In Englysh it may be named the Epyall feuer & some do name this feuer febris epiala, Epi that is to say aboue, & Algor that is colde.

¶ The cause of this feuer.

¶ This feuer dothe come of a grosse fleumatycke matter, causynge the intervall partes of the bodye too burne and the exteriorall partes of the body too be coolde, oppyltynge the poozes, the whyche dothe prohibyte that the fume can not be desolued, and this feuer causeth the patient to be thursty, and the tonge to be rough and out of taste.

¶ A remedy.

First purge grosse fleume with the sirupe acetose, & after that take a drame & a halfe of the pylls of Sarcocoll, and the pylls of Colocynthis and doo as it is wyrtten in the feuer terriane.

¶ The. 146. Chapter doth shewe of the Typery feuer, I do not speke of the Leprose sycknes.

**T**ypery feuer. Febris liparios is the greeke word. In latin it is named febris liparia, In Englysh it is named the typery feuer.

¶ The cause of this feuer.

¶ This feuer doth come of a hote colerycke humoure myxt wyth corrupt fleume, causynge the inwarde partes of the bodye to be coolde, and the outwarde partes to be hote.

¶ A remedy.

First purge the superfluite of Coler wythe Hyllule stomacice, & befoze the first or the second course come, sewre. iiii. or. iiii. houres, & go not in the open ayre, & keepe a good diet, and vse in the sweate to drynke posset ale or els a pylsane.

The

**C** The. cxiij. Chapitre doth shewe of the  
Tetrath feuer.

**F** Ebris tetratheia, be the whilicke wordes. In eng. Tetrath  
lythe it is named the feuer Tetrath, and this feuer feuer.  
may be as well in a perticuler member as vniuersal.

**C** The cause of this feuer.

**C** This feuer doth come of the dragges of melancoly,  
oz of the iuice of melancoly, the which iuice is putryfied  
oz not putryfied, yf it be not putryfied eyther it is vni-  
uersall, oz els it is perticuler, yf it be perticuler it is in  
a perticuler member, yf it be in the whole body, it dothe  
ingender the blacke Jaunes, if it be in a perticuler mē-  
ber it doth ingender an impostume named scirog, and  
there wyl be a peyne in the splene, and the pacient wyl  
be colde, and oft yeane oz gape, yf this feuer be putri-  
fied, eyther it is vniuersall oz els particuler, if it be vni-  
uersall it doth ingender the feuer quartaine, yf it be per-  
ticuler it doth ingender feuer quartayne not vehement  
noz periculus.

**A remedy.**

**C** First purge melancoly with the pilles of Inde, and the  
pilles of Scibely, and the pilles made of Lapidis lazule, and  
than loke for a remedy in the Chapitre of the infirmities pre-  
nominated specially in this Chapitre named Febzis quartana

**C** The. 148. Chapitre doth shewe of the  
Erratycke feuer.

**F** Ebris erratica et commixta, be the latin wordes. Erratycke  
In Englyshe it is named the Erratycke and com- feuer.  
myxt feuer.

**C** The Cause of this feuer.

**C** These feuers doth come of. ii. causes. The one doth  
come by the indencion oz thychenes of bloude, and the  
other



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other doth come of colour & fleume not natural, & if any of these fevers do continue in any manne, at length they wyl come to a fever.

A remedy.

¶ If it do come of indencion of the blood. fyrst purgfy the blood, as it doth appere in the Chapitre named Sanguis. If it do come of coler and fleume purge coler and fleume, as it doth appere in the Chapters named Colera and Flegma, and vse suppositoys and clysters, and vse bozunge betwixte the shoulders, and certayne tymes exhaust blood out of the veynes named Cephalica, Mediana, Saphena, and Cardiaca, in portion as the pacient is of age and strength, and vse this sirupe. Take of Endive, and of Leysle of eche an vnce, of the flowers of water Lillies, and of the flowers of Lillies, of eche halfe an vnce, of the iuce of pome Granades two vnces, make a sirupe of this and eat it, and this is good for al hot fevers.

¶ The. 149. Chapitre doth shewe of the  
fever Trycke.

**Etliche fever** **F**ebzis hertica be the greke wordes. The latins dothe name it Hectica passio. The barbarus persons wyth some latinist doth name it Febzis etica. In Englyshe it is named the fever Etick or Etliche passion, or one of the kyndes of a consumption, for this fever dothe consume the naturall humiditie of man, that is to saye it dothe consume blood and so consequently nature.

¶ The cause of this fever.

¶ This fever may come many wayes. fyrste it may come by to muche medlynge with a woman, or els thowt to longe continuance of some sykkenes, or els it may come by extreme labour, or els thowt towe Debilitie of some of the principall members, the arters, synewes, and veynes. And there be thze kinds of this fever. The fyrst is a vehement heate the which is in the blood, the which blood doth runne in the artures and veynes, heatyng the hert and the other members. The second is an ardent heate inflamming the pryncypal members thowt to the caliditie of the blood, The thyzd doth aryse and dysse by the naturall humiditie in man.

A remedy.

First qualifie the heate of the bloud with colde herbes sodden in posset ale, or ble a pelyane, and ble the confection of Anacardine, and traces of Camphire, and a decoction of May ded heare is good, and ble a good dyet, and take restorative meates and dyettes, or els take the confection made of the bones of a fowe, Loclanum, traces of Camphire or the oyle of Swere Almons.

The. 150. Chapitre doth shewe of the feuer pestilence.

Febris pestilencialis, be the latin wordes. In greke it is named Epidimea. In Englysh it is named the feuer pestilence, and this feuer is the most venemous of all other feuers, and doth mooste infecte. The pestilence feuer.

The cause of this feuer.

This feuer doth come many wayes, eyther by infection of the ayer, or one man infected doth infect an other as it doth appere moze larglier in the Chapitre named Epidimea.

A remedy.

For a remedy loke in the Chapitre named Epidimea, and in the Dyetary of health.

The. 151. Chapitre doth shewe of an euill feuer the which doth comber ponge persons, named the feuer lurden.

Amonge all the feuers I had almoste forgotten the feuer lurden, with the whiche manye ponge men, ponge women, maydens and other ponge persons bee soze infected in we a dayes. The feuer lurden.

The cause of this infirmite.

This feuer doth come naturally, or els by euill and flouthfull bryngyng vp. If it do come by nature, then this feuer is uncurable, for it can neuer out of the fleshe that is bred in the bone, yf it come by flouthfull bryngyng vp, it may be holpen by diligent labour.

A remedy.

There is nothpng so good for the feuer lurden as is Unguentum baculinu, that is to say. Take a sticke or wan of a yrr. of length and moze, and let it be as great as a mans synger, and



with it anoynt the backe and the sholders well moynynge and  
euening, and do this. xxi. dayes, and if this fenes wyl not  
be holpen in that tyme, let them beware of waggyng in the  
Galowes, and whyles they do take theyr medecine put an  
Ruberwore into theyr porage, and beare of knauerynge  
bout theyr heet, and if this wyl not helpe send them than to  
Jherusalem, for yf pou wyl not they wyl bynge them selfe  
thither at length.

¶ The. 152. Chapter doth shewe of a mans Gall.

The Gal.

**F**EL is the latin worde. In greke it is named Chole.  
In Englyshe it is named a Gall, and it doth lye be-  
pon the lyuer lyke a bladder haupnge a thyn skyn easy  
to breake, and it is named Cistafellis, and that that is  
within is named fell in latin, in Englyshe the gal. In  
this matter yf there be any colones let the beware of the  
selfe, consydering that the skynne of the gall is easy to  
breake, but such men be at a great vantage of other men  
for they the which hath theyr galles broken shal neuer  
be drowned in good ale except that they be drunken.

¶ The. 153. Chapter doth shewe of a deade  
chylde in a womans body.

A dead chylde.

**F**etus mortuus be the latin wordes. In Englyshe  
is named a dead chylde in a womans body.

¶ The cause of this infirmitie.

**T**his great displeasure may come to a woman many  
wayes, by great sykenes, or extreme thought, by a fall  
or a strype, or suche lyke.

¶ A remedy to expell a deade chylde.

**I**f yf geue to the woman a purgacion or els two purga-  
cions, as she is of strength and able to bere it. Then make a  
fomigacion after this maner, take of Malowes thre hand-  
fulles, of Marche, of Camomyl, of eche of them two hand-  
fulles, of fenugreke thre vnces, seth all this together in a ga-  
lon & a halfe of fapre water, and the water being sethynge  
let the woman syt ouer it in a close chapyr or stole halfe an  
houre and more, & after that let the wyfwe do her deuoty.

¶ The. 154. Chapter doth shewe of stench or cypel sanow  
that may come out of a mans mouth or nose  
or the arme holes.

Fetor

**F**etor oris, or fetor narium, or Fetor assellarum, be the laryn wordes. In Englyshe it is named stench of the <sup>Stinckynge</sup> mouth, stench of the nosehylles, and stench of the arme <sup>hyle</sup> holes.

**The cause of this infirmitie.**

**T**his infirmitie dothe come by uers waies, yf it do come out of the mouth or nosehylles, eyther it do come out from the heade or stomake, or by some rotten tothe, if it do come from the arme holes, it dothe come of ranknes of blood.

**A remedy.**

**E**ate euery moynynge and after meate to eat iii. cloues, and kepe one cloue in the mouth, and cleanse the bloude, as it dothe appere in the Chapitre named Sanguis, looke specially in the Chapitre named Anhelitus.

**The. 155. Chapter doth shew of Fleume.**

**F**leuma is the greke word, flegma is the laryn word. <sup>Fleumet.</sup> In Englyshe it is named fleume, the which is a natural humour in man, howe bee it, it is but an humoure halfe decocted, and there be. iiii. kyndes of fleume. The first is natural fleume whych is dulset or swete, and naturally it is colde and moyste, but for as muche as this fleume whiche is swete, gree for gree is hote and moyste lyke the ayze, therefore out of fleume is bloude deriued. The seconde fleume is named salte fleume the which is drye & is corrupted with coler. The th. rd is farte or somer the which is cold & drye and corrupted with melancoly. The. iiii. is vittrious or glassy the which is ingendred of to much cold & of coagulation of melancoly.

**The cause of this fleume.**

**A**ristotle sayth that fleume is the superfluite of meates that is not digested. And I doo saye that fleume is substance of the meates and drynke that bee digested of the whiche is ingendred blood which is the lyfe of man, for wythout blood no man can lyue.

**A re**



A remedy.

**C**yperalogaion doth purge fleume, and so doth pilles of Eryth, or pilles of Eulodidum, or pilles of Sarcocol, or pilles of Coloquintida, & pillule Sromatice, or pilles of Serapyme doth purge diuers fleumes, & pilles of Cochce doth purge the head and the stomake, and the Sirupe of Famitoze doth purge grosse and viscus fleume, & a decoction of Alhasce is good for al Fleumatike men, & let all Fleumatike persons beware of eating of rawe aples, & of colde rakinge in their feete, & of late drinking, & late sytting vp, and let them not rise to early in the morning, for they must haue much slepe.

**The. 156. Chapter** doth shew of an impostume named flegmon.

Apostume.

**F**legmon is the greke worde. In Latyn it is named Appostema calidum, or Peticulare. In Englishe it is named an impostume or an inflacion ingendred in a part: culer place, and it is very hote and burnynge, and doth swell.

**The cause** of this infirmitie.

**T**hys infirmitie doth come of abundance of corrupt bloud, or els of a melancoly humoure, if it do come of abundance of corrupt bloude, it is named Herisipula, & if it do come of melancoly it is named Sephtos, which is an intollerable peyne.

A remedy.

**F**or both of these matters rebotohomy and purgacions is good, if strengthe, age, and the tyme wyll permyt it. And after that if it do come of melancolye, take of oyle Olive an unce, & toheren byan an handful, compound both together and make a playster, and purge the matter with pilles of Inde, and with pillule Lucis of bothe kyndes, and the pilles made of the large stone, and pilles Sebely. And if it do come of abundance of corrupt bloude, vse the confection of Anacardine and make a plaster with the wyhte of .v. egges, and of the oyle of roses and with two make a playster.

**The. 157. Chapter** doth shew of Chappes in a mans body.

Chappes

**F**istula is the latyn worde. In Englyshe it is named a chap or chappes beyng in the lippes, tongue, hands, and fete of a man,

**The cause of this infirmite.**

**This infirmite doth come of a drye humoure, of a marche wynde, or els of some other hotte cause, or hotte wyndes, or hot wyndes.**

**A remedy.**

**Take of the oyle of sweete Almons an vnce, and anoyne the place. And any of these thynges folowynge is good, the powder of the rines of pome Barnades, the mary of a Calfe, or of a Hart, the faeces of a Capon, goose, or ducky, and such like**

**The. 158. Chapitre doth shewe of a fyste.**

**Fistula is the latin worde. In greke it is named ser-<sup>fyste.</sup> Fuix. In Englyshe it is named a fyste, the which is a corrupte Appostumacion in a beyne, or a fyste is a blceracion, longe, and strayght, and most commonlye it wyll be in a mans foundement.**

**The cause of this infirmite.**

**This infirmite is ingendred eyther by a wounde or a soze, or by corruption of some euill humours, and it may come by nature.**

**A remedy.**

**First open the orifice of the fyste, and then mundyspe it with whyte wyne, in the which serb two vnces of the powder of yrcos, or els mundyspe it with the iuce of plantayne, with Boole armoniake, or els take of Aristology that is rounde, of Gentaphilon, of eche an vnce, make powder of them, and mire the powders with Hony, and then make tentes and put them into the fyste, and than take the egestion of a man, & burne it, and make powder of it, and with the powder of pepper, lay the substance ouer the fyste. Also Unguentum egipciacum doth mundyspe a fyste, and peralogodion russi dothe purge the matter, and Diaphenicon doth make whole the infirmite, and the oyle of egges is good.**

**Fistula cimbalaris is a pyre in the throte the whiche doth moliozate a mans voyce or brest.**

**The. 159. Chapitre doth shewe of a syckenes named Ficus in Ano.**

**Ficus in ano bethelatu wordes. In Englyshe it is <sup>a sygge.</sup> named a sygge in a mans foundemente, for it is a**

**H. i.**

**postu-**



**I**

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postumacion lyke a fygge or a lumpe of flesh in the longacion lyke a fygge. And some men saye it is a lumpe of fleshe lyke a figge growing in the longacion which is in the foundement.

**The cause of this impediment.**

**This impediment doth come of a melancoly humor the whiche dothe discende too the longacion or foundement.**

**A remedy.**

**Take** purge the matter with the confection of **Hamet**, or with the piles of **Lapis lazuli**, or with **vera cussini**, take of the powder of a dogges hed burnt, & mixe it with the iuyce of **Impernel**, & make tentes & put into the foundement.

**The. 160. Chapter doth shewe of Flebothomy or lettynge of blood.**

**Lettyng of blood.**

**F**lebothomia is deriued out of two wordes of greke of **Flebi**, that is too saye a veyne, and **Temno**, that is to say openyng or cuttyng, soo that **Flebothomia** is openyng or cuttyng of a veyne. In latyn it is named **Minucio sanguinis**. In English it is named lettynge of blood there be. ii. waies, one in openyng of a veyne, and the other is by boryng or cuppyng. Here I do aduertise euery Chyrurgion, howe, whan, and at what time they do let any man blood, excepte that they do knowe, the operacion of the sygnes, and do consider the age and strengthe of the patient, and for what maner of disease the patient shulde be let bloude.

**For Fluxus**, loke in the Chapter named **Diarrhea**.

**For Fluxus sanguinis**, loke in the Chapter named **Sanguis**.

**The. 161. Chapter doth shewe of a wheale named Formica.**

**Wheale.**

**F**ormica is the latin worde. In greke it is named **Mirmichia**. In English it is named a lytle wheale growyng

growynge out of the skyn, some doth call this sykenesse in latin *Formica miliaria*, as who shulde say briefly by tyng of *Amytes*, oz *Bismares*, oz *antes*, for this infirmitie doth take his name of an Ant of pismare, oz *Amital* is one thing, and why this sickenes is so called, is because the similitude is lyke the bytyng of an Ant. &c. And there be thre kyndes of thys infirmitie, the fyrst is runnyng, the seconde is corodyng oz eatyng, and the thyrde is named *Formica miliaris*, the which I do take it for the syngles, looke in the *Extrauagantes* for that worde.

¶ The cause of these infirmities.

¶ These infirmities doth come of dyuers humours, he that is runnyng doth come of coler, he that doth corode oz eat, doth come of coler adusted, and the laste dothe come of melancoly myxt with salt fleume.

¶ A remedy for the fyrst.

First purge the cause, and then for the fyrst take the electuary of the iuyce of *Roses*, aswel interially as exterially & ble it.

¶ A remedy for the seconde.

¶ The cause purged, than take the confection of *Hamech* interially and exterially.

¶ A remedy for the thyrde.

¶ Fyrst take of the pylls aggregated, and of the pylls of *Fumitory* of epyther of them a dram, and take of *Houeleke*, and of the flowers of *Reuifier*, otherwyse named water lyl lyes, and of *Ieruse lenes*, of epyther of them an handfull, bray them together with whyte wyne and make a plaister of it and ble it.

¶ *Furfur* or *Furfures* is named *Dandzuffe* oz a skurfe *Dandzuffe*: oz lyttle scales lyke to otmel oz bran, the cause and the remedy you shall fynde in the Chapitre named *Acor*.

¶ The. 162. Chapitre doth shewe of an harde impostume vnder a mans arme.

¶ *Fvgila* is the latin worde. In Englyshe it is named an hard impostume vnder a man oz a womans arme *Spofume*, hole, oz there about.



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**The cause of this infirmite.**

**This infirmite doth come of a melancoly humour, and otherwhyle it may come of a fleumatycke matter, couerted to hardnes.**

**A remedy.**

**First purge the matter with Diacubyrth or with peruanum, and after that vse the medecines the which is in the Chapter named Scrophule.**

**For Frenisis loke in the Chapter named Frenitis.**

**For Formiculus loke amonge the kyndes of impostumes, the which is ingedzed of an euil & grosse blood**

**Thus endeth the letter of f, and here followeth the letter of G.**

**The. 163. Chapter doth shewe of ioye or myrthe.**



**Audium is the latin word. In Englysh it is named ioye or myrthe. In greke it is named Hidonie.**

**The cause of myrth**

**Myrth cometh many wayes, the principall myrth is when a man doth lyue out of deadly sin, and not in grudge of conscience in this world, and that every man doth reioyce in God, and in charitie to his neyghbour, there be many other myrthes and consolacions, some beyng good and laudable, and some vntu- perable, laudable myrth is one man or one neyghbour to be mery with an other, with honestie & vertue, without swerynge or flauderynge, and ry baldry speaking, Myrth is in musycall instrumentes, and gostly & godly syngyng, myrth is when a man lyueth out of det, and may haue meate and drynke and clothe, althoughe he haue nener a peny in his purse, but nowe a dayes he is mery that hath golde and syluer, and ryches with lecher- ry, and all is not woorth a blewe poynte.**

**Myrth.**

**Ac.**

**A remedy.**

I do aduertise every man to remember that he must dye, how,  
whan, and what tyme he can not tel, wherfore let every man a  
mend his lyfe & conuynce him selfe to the mercy of god.

**¶** For Gala, loke in the Chapitre named Lac.

**¶** For Gangina, loke in the Chapitre named Tubercula

The. 164. Chapitre doth shewe of crookednes or  
curvatur in the backe or shoulders.

**G**ibbositas is the latin worde. In Englyshe it is na **Croked**  
med crokydnes of the backe or shoulders, makynge **shoulders.**  
a man to go stouppyngly.

The cause of this impediment

**¶** This impediment doth come eyther by nature, or by  
some humour or sycknes, or els of some brole, or a stripe  
or such lyke thynges.

**A remedy.**

If it do come by nature, the impediment is incurable. If it do  
come of an humour or of sycknes or a brole, take of the oyle of  
Lillies, & of the oyle of Castore, of eyther an vnce, & anoint the  
backe or shoulders, & drynke Drimel compound. &c.

**¶** For Gingiue, loke in the Extrauagantes in the ende  
of this boke.

**¶** The. 165. Chapitre doth shewe of Car-  
nelles in the fleshe.

**G**landule is the latin worde. In greke it is named **Carnelles.**  
Antizades or Cherade, or Strume. In Englyshe it is  
named Carnelles in the fleshe. And there bee two kyn-  
des, the one is harde, & the other is soft.

**¶** The cause of this impediment.

**¶** The cause of hard Carnelles cometh of colericke hu-  
mours, & the soft Carnelles doth come of corrupte bloud  
mixt with fleume.

**A remedy.**

Take of figge leaues two handfull, of burnt leade halfe an  
vnce, aspe this together & make playsters, & lay it to the place,

H.iii.

The



The gomer  
passion.

The. 166. Chapter doth shewe of a  
Gomory passion.

**G**ontorhea is the greke woꝛde. In latin it is named  
Proflunio somnis, the barbarous woꝛde is named  
Gomerra passio, it is named so because Gomer and So  
doine dyd synke for such lyke matter, but this matter is  
not voluntary, & they did it voluntarily. And there be  
thre kyndes. The fyrste is against nature. The seconde  
doth come of some infirmitie. The thyrde doth come of  
imbecillitie or wekenes.

The cause of these kyndes.

**I**f it be agaynst nature the Deuill & mans wretched  
mynde is the cause. Alas what pleasure shoulde anye  
wretch haue to meddle wyth anye brute beast, or to pol-  
lute hym selfe wyllfully, I knowe no remedye for thys  
but great repentaunce, for the vengeance of God han-  
geth ouer the heades of them that so doth. For thys syn  
Sodome and Gomor dyd synke to hell sodenly. If po-  
lucions do come to anye man thozowe syckenes, or of a  
bundance of nature, if it be not wilfully done nor no dy-  
lectacyon had in it, it is no synne. If it do come slepyng  
or wakyng thozow imbecillitye and wekenes hauynge  
no dylectacion nor pleasure, nor consentynge too synne,  
it is no offeꝛce, if it do come slepyng, of any foule dreame  
and no dylectacion or pleasure had before nor after, it is  
no synne.

A remedye.

**I**f it do come naturally, those that be vnmarrried let them  
marry. If it do come otherwyle, vse flebothomy and bomyres,  
vse also the sirupe of Roses, of Myrrylles, of Ruyphat, or wa-  
ter of Hyllies, or Melons, or vse to eate Letuce, or Parslayne,  
and for thys matter Camphire is good myrte wyth Opium &  
Benbaine in the oyle of Roses compounde.

The. 167. Chapter doth shewe of a  
mannes rasyng.

Gustus

**G**ustus is the latin worde. In greke it is named Gen-  
sis. In Englyshe it is named a mans tastynge, the **Tastynge**,  
which many sicke men doth lacke.

¶ The cause of this impediment.

¶ This impediment doth come of heate of the lyuer &  
vntemperance of the stomake.

¶ A remedy.

¶ Take of Lymons oz of Oranges .v. oz. vi. styre them and  
eate them, and than vse to eate schewd pynes and cleanse the  
tounge, that it be not furred with fylth, with sag cleuse and  
Alome water.

The. 168. Chapitre doth shewe of an impedi-  
ment in the rouse of the mouth.

**G**Aracion or Kyon be the greke wordes. In latin it  
is named Gurgulion or Columella or Granosa. In  
Englyshe it is named an impediement in the rouse of  
the mouth.

¶ The Cause of this impediment.

¶ This impediement doth come of an inflammation  
rylynge out of the stomake, oz els it may come of a hote  
and a corrupt blond.

¶ A remedy.

¶ First for this matter vse gargarices and sternutacions, and  
than vse pylls of Cochee to purge the head and the stomake  
and washe the mouthe with rose water in the whiche Roche  
alome is disolued in, and vse this foure oz fyue tymes.

¶ Guidegi be veynes vpon the which great artures be  
situated.

¶ For Genu loke in the Extrauagantes in the ende of  
this boke.

¶ For Gutter loke in the Extrauagantes in the end of  
this boke.

The. 169. Chapitre doth shewe of Gurgula-  
cions in a mans body.

**G**urgulacio or Gurgulaciones be the latin wordes. **Gurgulacio**  
In englyshe it is named Gurgulation oz crokeynge  
in ones belly.



## The Breuiary.

☞ The cause of this impediment.

☞ This impediment doth come of winde and cold, and emptines of the guttes, and it may come bi nature, and to vse long fastynge in youth.

☞ A remedy.

☞ First be not longe fastynge, beware of colde, desolue wind by draggess and easly purgacions, and beware of eating of porrage, and other seche, and of frutes, and of colde herbes, and colde meates, and any thyng that hony is in, and kepe the belly laxative and warme.

☞ For Gutta taken for the goute, loke in the Chapitre named Gutta in the Extrauagantes.

☞ The. 170 Chapitre doth shewe of a saucefleume face.

Saucefleum  
face.

☞ Vtta rosacea be the latin wordes. In Englishe it is named a sauce fleume face, whiche is a rednesse aboute the nose and the chekes with small pymples, as is a preuie signe of leprousnes.

☞ The cause of this impediment.

☞ This impediment doth come of euyl dyete, and a hot lyuer or disorderynge a mans complexion in his youth watchynge and sytynge by late.

☞ A remedy.

☞ First kepe good dyet in meates and drynkes, drynke no wyne, seade not of freshe befe, eate no shell fyshes, beware of Samon and celes, and egges, and qualyfie the heate of the lyuer and the stomake with the confection of Accrose, and than take this oynment, take of Bores grece two vnces, of Sage pouned small an vnce and a halfe, of quicke syluer mortified with fastynge speryll an vnce, compounde all this together, & moynng and curenge anoynt the face, and kepe the chamber. vii. dayes. or els take of burr rotes and of Affodyl rotes of epyher. ii. vnces, of white vineger two vnces, of Auripigmēt ii drames, of Bismuthone a drame, make powder of al that, that shulde be made powder of, than put altogether & let it stande xxiii. houres, and after that anoint the nose and the face.

☞ For Burgulio loke in the Chapitre named Bargarion.

☞ For Branosa loke in the Chapitre named Baccation.

☞ Thus endeth the letter of B. And here foloweth the letter of C.

**C** The. 171. Chapitre doth shewe of the dulnesse of a mans wyte.



**D**ebitudo is the latin worde. In Englishe Dulnes of it is named Dulnesse. In greke it is named Amblysis.

**C** The cause of Dulnesse.

**C** Dulnesse cometh many wayes. First it may come by nature, it may come of to muche studyng or musyng vpon one matter, it may come of Dronkenesse and great surfetyng, it may come of studyng of supernaturall thynges, or of matters that mans wyte can not comprehend, and suche studyng or musyng doth bryng many men to dyuers inconueniences, and at length they do fall mad, or do mischiefe them selfe.

**A** remedy.

**C** First vse myght in mesure with honest company, study not to much vpon one matter. If a man loue no good company, then lette hym recreate or refreshe his mynde with some manuell operation. And for this matter let hym loke further in the Chapitre named Memoria.

**C** Halohonis is named a bone in the backe.

**C** The. 172. Chapitre doth shewe of the piles and the Emorodes.

**H**æmorrhoides is the greke word. In old tyme the latins dyd vse this barbarus word named Emor or piles. In Englyshe it is named the Emorodes, or piles the whiche be beynges in the extreme part of the longacion to whom doth happen dyuers tymes twoo sundry passions, the fyrst is lyke pappes and teates, and they wyll blede, and they be the very Emorodes, the other be lyke wartes and they wyll chafe and water and smart

H. v. and



The Breuiary

and they be named the pyles, and in the sayd place doth brede other infirmities, as Ficus in ano. Fustula in ano for the whiche loke in theyr Chapitres.

The cause of this impediment

This infirmitie or impediment doth come of malicious humours in the maw and intrayles, or it maye come of a coleryke humour.

A remedy.

Take of the powder of Sumacke an vnce, confect it with hyssop, and make a suppositoꝝ and drinke ydellium, and make fumigation with it. Or els take of Bole armoniacke, of Terre sigillat, of Sanguis draconis, of eyther an vnce, of Carabe of Aloes cicorrine, of eyther halfe an vnce, confect thys together with the wythe of an egge, or thwoo, and suppositarely vse it and drinke of Myllyfolp with the powder of a lyttle Carabe.

The 173. Chapitre doth shewe of the Megrime.

The Megrime.

Hemicrania is compounde of two wordes, of Hemi, which is to say in Englyshe the myddle, and of cranium which is to say the skull. In Englyshe it is named the Megrime, whiche is a sickenesse that is in the head keepynge the middle part of the skull descending to the temples, and doth fetch a compasse lyke a rambow and yet dyuers tymes it wyll lye more at the one syde then at the other, the Barbarus menne doth name this sickenes Emigrania.

The cause of this impediment.

This impedimēt doth come of reume & winds intruded in the head and can not get out but by medecines.

A remedy.

Fyrst purge the head with gargarices & sternutacions & other while vse perahermetis, or pilles named Pillule alhandat, & anoint the temples with the oyle of Rardine, or with the oyle of Cusoby, or the oyle of Laury. a plaister made of mustard is not worst to lay to the temples, & beware of so much venereous actes, and refrayne from eating of Barlyke, of Ramsoms of Onyons, of Chibolles, and suche lyke. Also wyne, strong ale & stronge here is not good for this matter, and aboue all chynages

thynges beware of cosynenes for consumpcion; and keepe not the head to hote nor to cold, but in a temperaunce, and vse no porage, nor newe ale nor beere, nor hote nor newe bread, except it be. xliii. houres olde, as it doth moze plainly appere in the Dietary of helth.

**F**or Hectica passio, loke in the Chapitre named Febris hectica.

**F**or Heper, loke in the Chapitre named Eper.

**F**or Hemiplexia, loke in the Chapi. named Paralisis.

The. 174. Chapitre doth shewe of an infirmitie named Heros.

**H**eros is the greeke worde. In latin it is named Amor. In Englyshe it is named loue sycke, and women may haue this sykenes as wel as men, yong persons be much troubled with this impediment.

The cause of this infirmitie.

**T**his infirmitie doth come of amour which is a feruent loue for to haue carnall copulation wyth the partye that is loued, and if it can not be cterned, some be so foolish that they be rauyshed of theyr wyttes.

A remedy.

**F**irst I do aduertise every person not to set to the harte that an other doth set at the hele, let no man set his loue so far, but that he may withdraue it betyme, and muse not but vse myghty and mery company, and be wysse and not folysh.

The. 175. Chapitre doth shewe of an infirmitie named Herisipile.

**H**erisipulas is the greke word. In latin it is named Thynghles. Apostema calidum. Some latins doth name it Ignis sacer, Auicen doth name it Spina because it doeth pricke & burne. In Englysh it is named Thynghles, or the Thynghles, and the Barbarous word is named Erysipule.

The cause of this infirmitie.

**T**his infirmitie mozte commonlye dothe come of Coler.



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A remedy.

Take of Rose water, & of Plantayne water, of either of the halfe a pnt, of whyte wyne as muche, put thys together and wash the place oft. Or els take of reade wormes the whych do come out of the earth & bray them in a mortar & put to the a litle vinegre & make playsters. &c. Or els take of the flowers of Camomyl, of Rose leues, of Violettes, the weyght of eyther of them an vnce, of Myrrylles, of Sumacke, of eyther of them an vnce and a halfe, serb al this in whyte wine & make a plaister & lay it to the place, or els take the oynement of Ceruse. I haue taken Bouselype and haue stampit it with a lytle Caphire and haue put to it whyte wyne and haue layde it to the place, and haue healed the patiente, and the oyle of Roses, or the oyle of Violettes be good. For this impedimente, mixt together wpyth the whyte of egges and the wyce of Plantayne.

The 176 Chapitre doth shewe of the kindes of the hernyes.

Hernyes,

**H**ernia or Ramex, be the latin woordes. In greke it is named Kyli. In englyshe it is a postumacion in the coddes, & ther be thre kindes named in latin Hernia aquosa, Hernia ventosa, Hernia carnosia, whiche is to say in Englysh, a waterish herny, a windy herny, a fleshy herny, & some do say that ther be. vii. kindes of the hernyes. For this matter loke in the Chapitre of thys booke named Ramex.

The cause of these impedimentes.

These impedimentes be ingendred in the codde eyther of a grosse fleshy humour, or of a grosse watery humour, or els of a wyndy humour.

A remedy.

If it do come of a fleshy humour or matter. Firste purge the matter wpyth Diacubpyth, & mollify the codde wpyth Pulscelos, and with the oyle of Spype and Diaquilon, and after that make incision, and if any of the stones bee perswaded, purgifyd and corrupted, cutte away the stone with the Bernia and than take Masir of Sanguis draconis, and Diaga-gant of eyther halfe an vnce, beate it and searse it and compounde it with the whyte of ii. egges, and with a fyne linnen clothe make a playster, and laye it on the wounde, and when this hath sucked oute the corruption lette behynde, than make

make the patient whole with any salve that wyll incarnat the fleshe & make whole the skyn, & stablyshe and knyght the veynes & sinewes that the stone hang by. If the Verua do come of a waterish humour, fyrst anoynt the coddle with the oyle of Aylles, & than make incision & draw out the water, & with tentes attractive, & gentle salves minister. &c. If it do come of ventositye or wyndy cause vse clysters & supposytors that the patiente may be laxative, and desolve Tindellum in vinegree, & wryth a fyne linnen cloth make a plaster to the coddles, & vse to eat drugges times of the electuary named Diapolyticon.

¶ The. 177. Chapitre doth shewe of a Tetter.

**H**Erpes or Herpethe be the greke wordes. In latyn Tetter. It is named Herpera, & some doo name it Flava bilis. In Englysh it is named a tetter, & some doth name it Lupus or Lupie, because a wolfe hathe oftentimes such impedimentes, it dothe creepe & corode & eateth the skyn, and wareth broder & broder.

¶ The cause of this impediment

**T**his impediment doth come of putrified bloud & of coler, or els by corrupt bloud only, or of coler onlye, and Lupus or Lupie is ingendred of a fleumaticke matter the which doth make a difference.

¶ A remedy.

**T**rose de Arsenico is good, and if it come of bloud, exhauſte it. or. iii. vnces of bloud, & moze if nede shall require, and that age, time & strength wil permyt it. If it come of coler, as it appereth in the chapitre named Colera, and if it be Lupie, cut of the heades of them & rub them with salte and Barlike sampt together, and laye over them a plate of leade.

¶ The. 178. Chapitre doth shewe of the Jaunes

**H**ictericia is the latin worde. The barbarus worde is Ictericia. In Englysh it is named the Jaunes, Jaunes, or the gulsuff, and there be thre kyndes of this infirmitye, whiche is to saye the yelowie Jaunes, the blacke Jaunes, and the grene sickenesse named Agriaca, and some



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some do name it Pene feleon, and Melankyron or Melachimon is the blacke Jaunes.

**The cause of this infirmitie.**

**The cause of the yelowe Jaunes** doth come of red coler myrt with bloud, or els as I haue had experience the yelowe Jaunes doth come after a greate sykenesse or a thought taken, the which hath consumed the bloude and then the skyn and the erteriall partes muste nedes turne to yelowes, for lacke of bloud, coler hauyng the Dominion ouer it. **The blacke Jaunes** doth come of coler adusted, or els of melancoly, the whiche putrifyng the bloud doth make the skyn blacke or tawny, and commonly the body leane, for the bodye or fleshe is arisped and dzyed bp. **The grene Jaunes** doth come of yelow coler myrte with putrified fleume, and coꝛruption of bloud.

**A remedy.**

**For the yelowe Jaunes**, take of Quozp made in small powder halfe an vnce, of Turmaryck thre quarters of an ounce of Englyshe saffron the weyght of a grote, compounde all the together and dzynte of it a porcion of the powder moꝛnyng euerynge with stale ale. And for the blacke Jaunes fynde purge melancoly, as it doth appere in the Chapitre named Melankyron. And for the grene Jaunes, or the grene sickenes, loke in the Chapitre named Agriaca which is the grene Jaunes.

**For Hiocianum**, loke in the seconde boke named the Extrauagantes, in the ende of this boke.

**For Hidrocela** loke in the Chapitre named Ramex.

**The. 179. Chapitre** doth shewe of the Hydropsies.

Dropsy:

**H**idrops or Hidropis, or Hidropesis is deriued out of a woꝛde of greke named Hidor, which is water for the sickenes doth come of a waterye humour. The old auncient grekes did name this sickenes Lencoplex mantia. In Englyshe it is named the hyedropise or the dropsy. There be two kyndes of the dropsies, the fyꝛst

is named Ascites, the seconde Alchites. For this matter loke in the Chapitre named Aschites. The second kinde of the hidroples is named Timpanites, and for that matter loke in the Chapitre named Timpanites. The thirde kinde of the hidropses is named sarcites, and somme doth name it iposarca. For this matter loke in the Chapitre named Anasarca. These thinges bee good for the hydropses Diamoroston Pillule sebelie, Pillule alkenzi, and pyles of Reuberbe.

¶ The. 180. Chapitre doth shewe of a waterish humour in the skyn of the head.

**H**idrocephalos is the greke worde. In latin it is named Morbus aquosus in cute capitis. In English it is named a waterish humour in and vnder the skyn of the head, and it may be in other pertyculer members mygh to the ple.

¶ The cause of this infirmite.

¶ This infirmite doth come of abundance of reume in the head and with coldenes theretaken.

¶ A remedy.

First ercheto coldenes, & than vse sternutacions & gargarices, than purge reume, and vse labour an suphes were & dyte, & see that the body be laxatiue, & vse Clysters, & beware of contagious meates & drynkes, and specially beware of newe ale, newe wyne, & newe bere.

¶ The. 181. Chapitre doth shewe of one of the kyndes of the thortnes of wynde.

**H**eccomia or Cecomia be the latyn wordes. In Eng <sup>rotlynge in</sup> lyche it is named rotlynge in the throte or thortnes <sup>the throte.</sup> of wynde.

¶ The cause of this infirmite.

¶ This infirmite doeth come when that Asthina and Disma be ioyned together.

¶ A remedy.

First vse a pelyanc, & than take an easie purgacion, & keepe the hely warme & laxatiue and vse Lucanum de pino & beware of earyng of hard chese, and nuttes.

For



f

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**C** For Histera pulux, loke in the Chapitre named Iste richi pulux.

**The. 182.** Chapitre doth shewe of a man.

A man,

**H**omo is the latin worde. In greke is is named Anthopos or Auir. In Englyshe it is named a man or a woman, which be resonable beastes, and man is made to the similitudenes of God, and is compact and made of. xv. substances. Of bones, of gristles, of newes, of veynes, of artures, of strynges, of cordes, of skin, of pannicles, pellycles, or calles, of heare, of nayles, of grece, of fleshe, of bloud, and of many more. In the bones, a man hath reason with Angels, felyng with beastes, lyuyng with trees, hauyng a beyng with stones.

**C** For Hypophealmia, loke in the chapitre named Oph ealmia.

**The. 183.** Chapitre doth shewe of standynge, bp of a mans heare.

Standinge  
bp of here

**H**orripilacio is the latin worde. In Englyshe it is named standyng bp of a mans heare.

**The cause of this impediment.**

**C** This impediment doth come of a colde reume mixt with a melancoly humour and steume. It may come of a folyshe feare when a man is by hym selfe alone, and is a frayde of his owne shadowe, or of a spirite. Or wher say I, I shulde haue sayde a frayde of the sprite of the buttry, whiche be perylous beastes, for suche sprites doth trouble a man so soze that he can not dyuers tymes stande vpon his legges. Al this notwithstanding, without any doute in thunderyng and in lyghtenyng and tempestuous wethers many euyl thynges hath bin sent and done, but of all these aforesayde thynges a wholy wynde

wynde I do not loue, I in this matter myght bothe  
wyte & speake the which I wyll passe ouer at this time

**C** The seconde cause of this impediment

**C** This impediment doth come of a raynt herte, and  
of a fearefull mynde, and of a mang folysh conceyte,  
and of a tymerous fantasie.

**A** remedy.

**C** First let every man, woman or chylde animate them selfe  
vpon God and trust in hym that neuer deceaued man, that e-  
uer had, hath, or shall haue confidence in hym, what can any  
euill spirite or deuyl do any manne harme without his wyl.  
And yf it be my Lorde Gods wyl, I wolde all the deuyls of  
hell dyd reare my fleshe all to pieces, for Gods wyl is my wil  
in all thynges.

**C** The. 184. Chapter doth shewe of the foure humours  
of the foure complexions of man.

**T**here be foure humours, otherwyle named the. iiii. **The iiii.**  
complexions of man, which is to say fletume, bloud **complexi-**  
coler and melancoly. And who so euer he be that hath **ons,**  
the one humour hath the other, but not of equal porcion  
for lyghtly every man hath moze of the one complexion  
then of the other, for it doth not kepe an vniuersitie but  
in fewe men.

**The cause of the humours.**

**C** God made them in man, when he made man, and he  
dyd make man perfyte of foure humours in true porci-  
on, but after that thozowe sensualitie man dyd alter his  
humours or complexion, setting them out of order and  
frame.

**A** remedy.

**C** To purge humours vse Acetum squilliticum and pilles na-  
med Pillule aggregate, the greater Pillule feride. &c. And to  
dissolue humours, the whiche doth come to the sinewes, vse  
Pillule euforbii, and suchelike.

**C** The. 185. Chapter doth shewe of the Hypocundrie. **Hypocun-**

**H**ypocundrion is the greke worde. In latin it is na- **drie.**  
med **Hypocundrium.** In Englyshe it is named the

**I. i.**

**Hypo-**



**H**

## The Breuiary.

Hypocunder the which doth kepe the compasse of bothe the sydes about the brestes oz pappes, in the which places may be dyuers impedimentes.

**The cause of this impediment.**

**The impedimentes of the Hypocunder doth come either of ventositie, oz els of some euyl humoure there lyenge and beyng, it may come of the impedimentes of the splene, oz the impedimentes of the luer, oz els of some Appostumacion and some such lyke thynges.**

**A remedy.**

If this matter do come of ventositie, vse Mellicrat condite the decoction of Alhas. If it do come other wayes, vse the sirupe of Eupatoz. And if it do come of the splen, oz of the luer, loke in the Chapitres named Splen and Epar.

**Thus endeth the letter of H. And here begynneth the letter of I.**

**The. 186, Chapitre doth shewe of a wynde vnder the skyn,**

Wynde,



Ecigacio is the latin worde. In Englysh it is named a wynde the which may be in many members of man, specially & most commonly it is vnder the skynne.

**The cause of this impediment.**

**This impediment doth come of a vapozeous ventositie oz wynde intruded vnder the skyn and can not gett out, it may also be in many other members.**

**A remedy.**

**The remedy of this infirmitie doth much rest in the rectification of digestion, that is to say the meate the whiche a man doth eat be not of ventositie ingendryng wynde, and thus vse purgacions, scarpycation, booyng, flebothomy, and suppes. And for this matter the medecines the which doth seeme in the Chapitre named Tromos is good for this impediment.**

**The. 187.** Chapitre doth shewe of a sickenes  
named saynt Antonyes fyre.

**I**gnis sancti Anthonii. Ignis periscus and Pruna be the  
latin wordes. In Englyshe it is named saint Antho-  
nyes fyre, they be lyke wheales the whiche doth burne  
as fyre, howebeit Ignis periscus or saint Antonyes fi-  
er is not so behemēt as is the infirmitie named Pruna  
for Pruna is more grosser and greater, and doth burne  
more then doth saint Anthonies fyre.

**The cause of this impediment.**

**This impedimente dothe come of the corruption of  
bloud, or of coler aduusted.**

**A remedy.**

**T**ake of houseleke two handful, stampe it and myre it with  
the iuyce of plantayne, and make a playster of it, and lay it to  
the place infected, or els take of the iuyce of Smalage halfe a  
pyne, of the hyan of Barly thre handfull, myre this together  
with a lytle Hony and make a plaister, or els take of Ducke  
meate which be lytle grene thynges the which doth lye vpon  
waters thre handful, of Violet leues an handful, stampe this  
together with a lytle of the oyle of Roses and make a plaister

**F**or ignis sacer loke in the Chapitre named Heresi-  
pulas.

**The. 188.** Chapitre doth shewe of puffynge or  
swellynge of the fleshe.

**O**terus is the greke word. Billis is the latin worde, &  
Celsus doth name it Aurigo, and some latins dothe  
name it Arquatus. In Englyshe it is named a puffing  
or a swellynge in the fleshe puffynge bp the skyn as one  
were poysoned or stonge with some venemous woorme  
or beast, and some greekes sayth that Icterus is he the  
whiche hath any of the hernyes in the codde, looke in the  
Chapitre named Hernia.

**The cause of this infirmitie.**

**This infirmitie doth come of a corrupte and vene-  
mous humour.**



## The Breuiary.

## A remedy.

¶ First take of Triacle or els of Mitridatum foure or fyue tymes, than take easy purgacions, as the pacient is able to receyue, and after that vse Semples and bathes and flebothomy, as nede shall require.

¶ For Illica passio, loke in the Chapitre named Cordaplis.

¶ The. 189. Chapitre doth shewe of the kyndes of Scabbes and Rynge woymes.

A kinde of  
ryng woymes.

Impetigo is the latin word. And some latins do name it zerna or zerma, this syckenes dothe dyffer in the more and lesse, the grekes both name this syckenes Leichen, the Barbarus worde is named Lechena. In englyshe it is named roughnes of the skin, or scabbes in the skyn, and there be two kyndes, the one is a drye scabbe and the other is a wette or an vlcerous scabbe named in Englyshe a rynge woyme or beyng of that force.

¶ The cause of these infirmities.

¶ These infirmities doth come vnder this maner. First by lyenge with any scabious person, by euyl drynkes drynkyng, and eatyng of euyl and naughty meates, and dyuers tymes it doth come after a greate syckenes. And yf the scabbes be drye it dothe come of melancoly, and if they be wette and water issuyng out of them, it doth come of putrified fleume or els of corrupt bloude.

¶ A remedy.

First if it be drye scabbes, purge melancoly with Pillule laci & Pillule Indie. And if it do come of the corruption of bloude or putrified fleume, purge the bodye with pilles stomacike. Pillles of Sarcocol, and pilles of Scrapion, and after that anoynt the body with the oyle of Tarter, or els take of docke rotes thre or foure handfules, bruse them and serche them in vinegre and washe the body, or els take of the poudre yeres thre or foure vnces, of the bran of beanes two handfules, myxe this with hony and whyte wyne and washe the body. Or els this is the beste to kyll all kyndes of scabbes, take of the oyle of Bay thre vnces and myxe it with an vnce of mortified Mercury, the which is mortified with fasting spittle and

anoint the body three tymes, and the oyle of egges, & the sy-  
rupe of Sumitryp is good for this infirmite. And for this mat-  
ter loke in the Chapitre named Psora and Scabies & Lichen.  
for Incubus, loke in the Chapitre named Ephialtes.

**C** The. 190. Chapitre doth shewe of inci-  
sions or cuttynges.

**I**ncisio is the latin word. In Englyshe it is named Incision or  
incision or cuttyng. There be dyuers incisions or cut-  
tynges, as cuttyng of a mans arme or legge or any or  
ther perticuler member, but the very true incision doth  
belonge to the cuttyng out of stones of a mans bodye,  
or els of cuttyng of ruptures or hernyes, and other im-  
pedimentes in the belly, and some sayth letting of bloud  
in a beyne or cuppyng or boryng be incisions. For this  
matter loke in the Chapitre named Flebothomia.

**C** For Intestina, looke in the Extrauagantes in the  
ende of this boke.

**C** For Incendium ignis, looke in the Chapitre named  
Combustio.

**C** The. 191. Chapitre doth shewe of infla-  
tions or swellynge.

**I**nflacio is the latin word. In Englyshe it is named Inflacion  
an inflacyon, or swellynge, or bollynge, or rpyng of  
humours in the fleshe.

**C** The cause of this impediment.

**C** This impediment doth come, or is ingendred many  
wayes, as by reumatike humours, corruption of bloud  
or by the admixtion of euyl humours. And where ma-  
ny doctours in physicke doth holde dyuers opinyons in  
this infirmite, sayinge that inflacions doth dyffer fro  
Apostumacions, consyderynge that al inflacions doth  
appere exterially, and Apostumacions most comonly



be interial, I do say all inflacions and appostumacions be nuters, for they may be as well external as interiall.

**A remedy.**

**T**ake of the dunge of a gote thre unces, of yreos threo unces, make powder of it, compounde this together with clarified hony and make a plaster, and take an easy purgacion made of the coddres of Sene, or els take of Cassia fistula two drams, or sethe of Polypody thre drams in stale ale clarified & stampe it and drinke it.

**F**or Intellectus loke in the chapitre named Memoria

**The. 192. Chapitre doth shewe of suppression of a mans body.**

Stoppynge  
of water.

**I**schuria is the greke worde. In Latin it is named Suppressio vrine. In Englyshe it is named suppression of brine, that is to say that when a man would pisse and can not.

**The cause of this impediment**

**T**his impediment doth come many ways, eyther by opilacion or stoppyng of the stone, or some grosse humour, or els thozowe some euyl humour growynge in the condyte of the brine, or els it maye come thozowe longe retencion or longe holdyng in of a mans water.

**A remedy.**

**T**ake of the sedes of Bordes thre drams and they made in powder, drinke it with whyte wine or renyshe wyne. Or els take halfe an unce of Percely sedes, and of Beare bones a drame, make fine powder of it, & drinke it with whyte wine.

**F**or Ischiadici, loke in the Chapitre named Sciatica passio.

**F**or Ischias loke in the Chapitre named Sciatica passio.

**F**or Isophagus loke in the chap. named Isophagus.

**The. 193. Chapitre doth shewe of suffocation in the belly.**

Suffocacio  
of the moder

**I**sterichi puiax be the greke wordes. In latin it is named Suffocacio bteri. In Englysh it is named the suffocation of the belly or marray.

The

of health,

Fol. lxxviii. J

☞ The cause of this impediment.

☞ This impediment doth come of ventositie and colde  
nes taken, this syckenes in women is named the suffo-  
cation of the matrix.

A remedy.

For a remedy loke in the Chapitre named Melon & Matrix.

☞ The. 194. Chapitre doth shewe of a  
mans ioyntes,

I Vnture is the latin word. In greke it is named Tho  
dili. In Englishe it is named ioyntes of a man which Ioyntes.  
may haue dyuers diseases.

☞ The cause of the diseases of the ioyntes.

☞ The diseases of the ioyntes doth come eyther by cold  
takynge, or els by some strayne or brose, it maye come  
by the pockes or by the goutte or other diseases lyke to  
these.

☞ A remedy.

☞ If it do come of colde, purge the matter with vera pigra,  
and vera hermetis. If it do come of heate take the Electuary  
of the iuyce of Roses, and then vse Locall playsters, and a-  
monge all other thynges a hot Lome to be is not the worst.

☞ Thus endeth the letter of J. And here  
foloweth the letter of K.

☞ For Karabitus, loke in the Chap. named Phrenitis.

☞ For Kyon, loke in the Chapitre named Gargarion.

☞ For Kyli, loke in the Chapitre named Hernia.

☞ Thus endeth the letter of K. And here  
begynneth the letter of L.

☞ The. 195. Chapitre doth shewe of a  
mans lippes.

J. liii.

Labia



**L**yps

**L**abia is the latin worde. In greke it is named Chili. In Englyshe it is named lips, the whiche may haue chappes and other diseases.

**The cause of Chappes.**

**Chappes** in a mans lyps maye come of a sharpe or a bytter wynde or it may come thowowe heate of the lyuer and stomake.

**A remedy.**

**Anoynt** the lyps with the oyle of swete Almons. And for this matter loke in the Chapitre named Fisure.

**The. 196. Chapitre** doth shewe of teares or water the which doth dyspyll from the eyes.

**Teares.**

**L**acrime is the latin worde. In greke it is named Dacria. In Englyshe it is teares or water dyspyllinge from the eyes.

**The cause of this impediment.**

**This impediment** doth come of a salt humour in the head dyscendynge out of the head to the eyes. Also to go or to ryde agaynst a sharpe wynde wyl cause teares or water to come out of the eyes, sorowe care or payne wyl cause one to shed teares, unkyndenes of a man to displease God in offendynge or dyspleasynge hym, wyl cause man, woman, and chyld to wepe and shed teares for the which the grace and mercy of god is sufficient.

**A remedy** for salt humours the whiche doth descende to the eyes.

**Fitte** to dyspyll the water of the suite of Borony, and to take gargarices lpynde & unlypynde, and otherwhyle take of the pylls of Corbe to purge the head and the stomake.

**For Lapis**, loke in the Chapitre named Lethalis and Nephresis.

**For Latus** loke in the Extravagantes in the ende of this boke.

**¶ The. 197.** Chapitre doth shewe of the curdyng  
of a womans mylke.

**L**ac is the latin woꝛde. In greke it is named Gala. mylke.  
In Englyshe it is named mylke. And heare I do  
speake only of the curdyng of womans milke, for other  
mylkes loke in the Dietary of health.

The cause of Curdyng of womans mylke.

**¶** Womans mylke is curded thowowe euyl digestion  
of meates and drynkes, and thowowe opilacions, and o  
therwhyle it doth come for lacke of exhaustyng or suc  
kyng or drawyng out the mylke when it shoulde bee  
drawen.

A remedy.

for this matter loke in the Chapitre named Chamille, and yf  
there be any appossimation there, exhaust some blond the con  
stary syde in a bayne named Cardiacā, and keepe the breestes  
harne, and vse a good moderate dyet, eat puge no meate the  
whiche doth ingender grosse and corrupt humours, and here  
spryngeth the originall of them whose ayne holes doth sinke  
for it doth come of grosse and superfluous humours, as wel in  
man as in woman.

**¶ The. 198.** Chapitre doth shewe of Merynes.

**L**assitudo is the latin woꝛd, in greke it is named Cos  
pos or Comatos. In Englyshe it is named wetines Merynes.

The cause of this impediment

**¶** This impediment doth come of to much labour, or  
els it doth come of debilitie and weakenes, or of greate  
luggynenes not lust to labour.

A remedy.

**¶** Vse moderate labour and than take good meates and  
drynkes, and lye in a soft and easy bedde, and drynke possie  
ale to bedwarde. And further for this matter loke in the Cha  
pitre named Fatigacio in the Terranagantes.

**¶** Lacerti is the latin woꝛde. In Englyshe it is named  
lacertes which be bones, and some say it is lyttle stray  
nes the which doth come from the head to the nerke and  
to the eares and the face.

**¶** Lacuna is a lyttle hole in the rouse of the mouth.

The



Leprousnes.

**C** The. 199. Chapitre doth shewe of Leprousnes:  
**L** Eptra is the latin woerde. In Greke it is named *Phos-  
 tra*. In Englyshe it is named leprousnes, and there  
 be foure kyndes of Leprousnes, which is to say Elepha-  
 cia, Leonina, Tiria, and Alopecia. These foure names  
 of kyndes of leprousnes doth take theyr names of foure  
 kyndes of beastes, for these foure kyndes of leprou-  
 nes hath the properties of the beastes as it appeareth  
 playnely in the Chapitres of the sykenesses.

**C** For Lecoflegmancia, loke in the Chapitre named  
 Drops.

Fracles.

**C** The. 200. Chapitre doth shewe of Fracles in  
 a mans face and body.

**L** Entigo or lentiginos be the latin woordes. In greke  
 it is named *Phacos*. In Englyshe it is named fra-  
 cles the which is in ones face and body.

**C** The cause of this infirmitie.

**C** This infirmitie doth come eyther by the calidite  
 of the son or els by the corruption of the ayer, or by some  
 interial cause in reteynynge some superfluous humour.

**C** A remedy.

First be let blood of a veyne named Cephalica. And yf the fra-  
 cles do go ouer al the body, be let blood in a veyne named  
*Phidiana*, and then purge the body with *Psyllulis aureis* and *pe-  
 ra pigra*, and than washe the body with the water that the  
 chynge folowynge is soden in, the bran of Barly, of beanes,  
 of Fenugreke, and putte in violets and an vnce of the oyle of  
 bytter Almons and suche lyke, & anoynt the place or places.

Depilacion.

**C** The. 201. Chapitre doth shewe of depilacion, otherwys  
 named Tankerbalde, or Knane balde.

**L** Epus marinus be the latin woordes. In greke it is  
 named *legos Thalassios*. In englyshe it is named dep-  
 lacion of a mannes heare whiche is to saye haung  
 beare befoze in the heade and no beare behynd, for the

bare of the sea hath no heare on the hynder parte, for this matter loke further in the Chapitre named Capilli and in the seconde booke named the Extrauagantes in the ende of this booke. And some doth name this sickenes a watery the scabbz that runneth abrode, and some doth take it for a kynde of bometyng, looke in the Chapitre named Lepus marinus in the Extrauagantes in the ende of this booke.

**C** The. 202. Chapitre doth shewe of a webbe roted in the eye.

**L** Encomata or lencoma is the greke worde, as some **A** webbe, do say. In Englyshe it is a webbe the which is roted in and vpon the eye or eyes.

**C** The cause of this infirmitie.

**C** This infirmitie is engendred of a vicius humoure or reume, and it may come of a strype or some greete blose.

**C** A remedy.

**C** For this matter purge the heade and the stomake with the pylls of Roche, and vse gargarices, and after that vse Colices, but I woulde counsell euery man not to meddle with it if it be heereated and olde. &c.

**The. 203. Chapitre doth shewe of a kynde of Leprouines named Leonina.**

**L** Leonina is the greke worde. In Englyshe it is named **A** kynde of lemed the Lions propertie, for the word is deriued Leprouines, out of Leo leonis, which is in Englyshe a lyon, for as the Lion is most fearefull of all other beastes, so is the kynde of Leprouines moste worst of all other sicknesses for it doth corode and eate the fleshe to the bones, and the fleshe doth rot away.

**C** The cause of these infirmities.

**C** This infirmitie doth come eyther by kynde or els a chyld conceived when the mother is menstruouse, it may come also of putrified coler and melancoly.

**A re**



¶ A remedy.

If this infirmitie do come by nature or kynde, or by any meane. Cruous humour there is no remedy, but onely God and patience. If it do come of a venemous humour, as a melancoly humour or suche lyke, purge the humour, as it is specified in the Chapitre named Melancolia, and vse supbes and barbes and purgacions, and vse the dyet and the medecines, as is specified of Lignum vite or Guaiacum, and beware of grosse meates eatynge and of replection.

¶ The. 204. Chapitre doth shewe of imperfect digestion and egestion.

Imperfect digestion.

**L**enteria is the greke worde. In latin it is named *Liquor*. In englyshe it is named the lenterie or imperfecte digestio with egestio doth differ fro Colerica passio & from Catastrophia as it doth appere in their Chapit.

¶ The cause of this infirmitie.

¶ This infirmitie doth come of lubricitie, of slydynge of the meate out of the stomake, the mawe and guttes without perfite decoction or digestion.

¶ A remedy.

Drinke of raine water. v. or. vi. draughts in a day, or els take of water cresses, & stampe them and drinke the iuice of it with the iuice of plantaine, or els take of plantaine thre handfule, of saint Johns wort thre handfule, of Cresses as many handfule, sech this in a galon of raine water, or a galon of red wine to a potell or more, than straine it & put to it. ii. butes of the poudre of Cinamon and drinke of it dyuers tymes.

¶ The. 205. Chapitre doth shewe of blere eyes.

Blere eyes

**L**iptitudo is the latin word. In Englyshe it is named blere eyes whiche is when the vnder lid of the eye is subuerted. Rasis doth say that Liptitudo is when the whyte of the eye is turned to rednes.

¶ The Cause of this impediment.

¶ This impediment doth come of a salt humour or of superabundance of reume with corruption of blood.

¶ A remedy.

First purge the head as it doth appere in the Chapitre named Caput, & vse dayly gargarices & sternutacions, and washe the eyes oft with colde water and a fine linnen cloth and so bedeward.

warde anoynt the eyes dyuers tymes with Tutty, and than washe them in the moynynge with colde water.

¶ For Ligos loke in the Chapitre named Singultus.

¶ The. 206. Chapitre doth shewe of the kyndes of Scabbes.

Lichen is the greke worde. Lichena is the barbarus worde. In latin it is named zerna, or Impetigo, and some doth name it Mentagra, and some grecians doth name it Psora. For this matter loke in the Chapitres of the aforesayde names. But Psora in greke is taken for one of the kyndes of leprousnes, whiche is a peryllous sykenes and is infectious and so be al maner of kyndes of scabbes, wherefore I do aduertise all maner of persons the whyche be infected not to lye in bed with these infirmities or anye other disease lyke, as the pestilence, the sweatynge sykenes, or any of the kyndes of the ague or feuers, or any of the kyndes of the fallynge sykenes and such like, & Mentagra is ingendred of a grosse melancholymour.

¶ For Liens loke in the Chapitre named Splen.

¶ The. 207. Chapitre doth shewe of a mans splene.

Lien is the latin worde. splen is the greke worde. In Englyshe it is named a splene, the whyche dothe lye in the spleen. On the lette syde & doth make a man to laughe, the which may haue diuers impedimentes, as it doth more playnely appere in the Chapitre named Splen, greate studye and longe wytyng and pencyfulnes, thoughte, and care doth hurte the splene, & honest myrthe with honest company doth comfort the splene, & so doth al redolent & odiferous saours.

¶ For Limphaticarom loke in the seconde boke named the Extrauagantes.

The



A tongue.

**T**he, 208. Chapitre doth shewe of a mans tonge.  
**I**ngua is the latin word. In greke it is named Glotta  
 sa or Glotra. In Englyshe it is named a tonge. The  
 tonge of man is an instrument or a member, by the whi  
 che not onely tastynge but also the knowledg of mans  
 mynde by the speaking of the tonge is brought to vnder  
 standynge, that reason may knowe the truthe from the  
 falschod and so econuerse. The tonge is the best and the  
 worst official member in man, why, and wherfore, I  
 do remit the matter to the iudgement of the reders. But  
 this I do say that the tonge maye haue dyuers impedi  
 mentes besydes launderynge and lyenge, the whiche is  
 the greatest impedimente or sickenes of all other disea  
 ses, for it doth kyll the soule without repentaunce. I  
 passe ouer this matter and wyll speake of the sickneses  
 whiche may be in mans tonge, the whiche maye swell, or  
 els haue fissures, or wheales, or carnelles, or the Pal  
 sey.

**T**he cause of these infirmities.

**I**f the tonge do swell, it doth come of the corrupcion  
 of blood, or els of superabundance of reume, or euyl di  
 et, as surfetynge. &c.

**A** remedy.

**I**f it do come of the corrupcion of blood, exhaust two or thre  
 vnces of blood, as age and strength wyll permit it with tyme  
 conuenient, & then purge the head with pylls of Cochee, and  
 vse gargarices. If it do come of reume, take the iuyce of night  
 shade othertwyle named Solatrum, and let the pacient hold in  
 his mouth, as long as he may. v. sponesful one after an other.  
 If it do come of a palsey it doth come of a great anger or feare  
 or els of extreme colde, or els of dzyntyng of to much wyne  
 and dzyntyng of euyl dzyntkes of sundry bzetynge, some  
 good and some badde, some newe and some stale, and it maye  
 come of eatynge of euyl meates, vse therfore dyuers tymes to  
 lay a grayne of Castore upon the tounge and refrayne from  
 such thynges as may be the occasion of this sickenes rehear  
 sed. If there be fissures in the tonge or chappes it doth come  
 of some colerike humour whiche doth cause acriditie & dzyntes  
 of

of the toung, for such matters vse mellilote and moyst thinges. If there be whelks on the tonge it doth come of surfetynge and keppnge of euyl dyet, and drynkyng late of hotte wyne and stronge ale, and it may come of heate in the stomake, for this matter fyrst vse good dyet, and than purge the head and vse oft gargaryces with sternutacions.

**¶** For Lipothomia, loke in the Extrauagantes in the ende of this boke.

**¶** The. 207. Chapitre doth shewe of the stone in the bladder.

**L**ithiasis is the greke word, in latin it is named Calculus in vesica and Lapis is taken for al the kyndes of the stones. In Englyshe Lithiasis is the stone in the bladder. And some doth say that Nefresis is the stone in the raynes of the backe, therfore loke in the Chapitre named Nefresis.

**¶** The cause of this impediment.

**¶** This impediement dothe come eyther by nature or els by eatynge of euyl and viscus meates, and euyl drynkes, as thycke ale or bere, eatynge broyled and fryed meates, or meates that be dryed in the smoke, as bacon martynmas biese, red herpynge, spzottes and salt meates, and crustes of breade, or of pasties and suche lyke.

**¶** A remedy.

If it do come by nature there is no remedy, a man maye miettigate the peyne and breake the stone for a tyme, as shalbe reherced. If it do come accidentally by eatynge of meates that wyll ingender the stone, take of the bloud of an Hare, and put it in an earthen pottle, and putte thereto thre vnces of Sartrage rotes, and bake this together in an oven, and than make powder of it, and drynke of it mozynge and euenynge. For this matter this is my prapse, fyrste I do vse a dyet eatynge no newe breade, except it be. xliii. houres olde. I refuse cakes, breade, Saffron breade, Rye breade, lencn bread, crackenels, simnels, & all maner of crustes, than I do drynke no new ale nor no maner of beere made with hoppes, nor no hot wyne. I do refrayne from fleshe & fysh, which be dried in the smoke, and from salt meates & shell fyshes. I do eate no grosse meates nor burned fleshe nor fysh, thus vsynge my selfe I thanke God I dyd make my selfe whole and manye other, but at the beginnyng when I went about to make my selfe whole I did



take the ponder folowynge. I did take of Brome sedes, of peccilles sedes, of Saxfrage sedes, of Bromel sedes, of eyther of them an vnce, of Bere stone a quarter of an vnce, of date stone as muche, of egge shells that chikyn hath lyne in the pythe pulled out halfe an vnce, make ponder of all this and drinke halfe a sponesfull moynynge and euynge with posset ale or whyte wyne. Also the water of hawes is good to drinke.  
**C** For Lumbe loke in the Extrauagantes in the ende of this boke.

Obliviousnes.

The. 210. Chapitre doth shewe of obliviousnes.  
**I** Ethargos is the greke worde. And some Grecians doth name it Sarsen. The barbarus men doth name it Lithergia. In latin it is named Lethergia or Oblivio. In Englyshe it is named obliviousnes or forgetfulness.

The cause of this impediment

**C** This impedimente doth come thowowe colde reumes the which doth obnebulate a mans memozy, and doth lye in the hynder part of a mans head within the scull or brayne panne.

A remedy.

First yf nede require vse Flebothomy, and aboue all thynges make or se that the body be not constipated or colike, but laxative, and vse gargarices, and oherwhyle vomites, and anoint the head with the oyle of Castore, and the oyle of roses, comounde with Acero squillico, and let suche men be upnge this impediment, beware of drynkinge to much stronge drynkes, as wyne and ale, and eatynge of Barlyke, leekes, and onions, and suche lyke.

The. 211. Chapitre doth shewe of a skurfe in all the body.

Skurfe.

**L** Vce or leuci be the greke wordes. In latin it is named Vitiligo. In Englyshe it is named a skurfe in all the body.

The cause of this infirmitie.

**C** This infirmitie doth come of a coleryke and melancoly humour.

a reme.

A remedie.

**F**or this matter I do take thre unces of Bozes grece the skynnes pulled out, then I do put to it an unce of the powder of oyster shelles burnt, and of the powder of Bismstone, & thre unces of Mercury mortified with fasting spittle, compound all this together and anoint the body thre or foure tymes, and take an easy purgacion.

**F**or Lugia, loke in the Chapitre named Dubaleth.

**The. 212.** Chapitre doth shewe of longe whyte wormes in ones belly.

**L**ymbrici is the latin worde. In greke it is named wormes. Elmitha. In Englyshe it is named longe whyte wormes in the malwe, stomake and guttes.

**The cause of this infirmitie.**

**This infirmitie doeth come of superabundance of fleumatycke humours.**

A remedie.

If any man wyl take a slowe mans medecine, & the best medecine for these wormes & al other wormes in mans body, let him take Garlike. For this matter loke further in the Chapitres named Vermes, and in Ascarides and in Cucurbiti.

**The. 213.** Chapitre doth shewe of Lunatyke men and women.

**L**unaticus is the latin worde. In Englyshe it is named for a lunatike person the which wyl be rauyshed of his wylt ones in a mone, for as the mone doth change and is variable, so be those person nes mutable and not constant wytted.

**The cause of this impediment.**

**This impediment may come by nature and kynde, and then it is incurable, or els it may come by a greate feare or a great study.**

A remedie.

**A**ppert be not solitary, nor muse not of studious or supernatall matters, vse mery company, and vse some mery and honest pastyme, be not longe fastynge, vse warme meates, and drynke wel to bedward to make or to prouoke slepe, slepe not in the day, and vse the medecines whiche be in the Chapitres named Memoria, Sensus and Anima.



Intemper-  
rante.

**C** The. 214. Chapitre doth shewe of Intemperance.

**L** Vxus is the latin word. In greke it is named Asotia. In Englyshe it is named intemperance. Temperance is a morall vertue and worthely to be praysed consyde-  
rynge that it doth set all vertues in a due order. Intem-  
perance is a great vyce, for it doth set euery thyng out  
of order, and where there is no order there is horroz.  
And therfore this worde Luxus may be taken for all the  
kynndes of sensualityte, the whiche can neuer be subdued  
without the recognitioun and knowledg of a mannes  
selfe what he is of him selfe, and what God is. And for  
as much as god hath geuen to euery man luyng. re wil,  
therfore euery man ought to stande in the feare of God,  
and euer to loke to his conscience, callunge to God for  
grace, and dayly to desyre and to praye for his merce,  
and this is the best medecine that I do knowe for intem-  
perance.

**C** Thus endeth the letter of L. And here  
after foloweth the letter of M.

**C** The. 215. Chapitre doth shewe of the prin-  
cipall beynes in man.

Principall  
beynes,



**M** Ediana I do take hym here for the fyrste  
beyne, than is Cardiaca & Sophena, &  
Cephalica, & Basilica, & Salnatella, &  
Epatica, & Sciatica, & the hemorodiall  
beynes. mediana doth lye in the middle  
of the armes, & any of the beynes be opened for any pas-  
sion or grete about the hert. Cardiaca is at the one syde  
in the middle of the arme, and is opened for passions &  
defenses about the hert. Sophena doth lye a lytle from  
the ankle, and is opened for passions in the luer and the  
stones. Cephalica doth lye a lytle vnder the thorne & is  
opened

opened for passions of the head and eyes. Basilica is opened for passions of the liver and for a fever quartain Salnatella doth lie betwixt the little finger and the lech synger, and is opened to cleanse all the body. Epatica is opened to cleanse the liver. Sciatica doth lye in the uterwarde parte of the fete and is opened for the Scialicke passion. The Hemorodiall beynes be opened to purge melancoly. There be many other beynes opened for other impedimentes longe to rehearse at this tyme.

The. 216. Chapitre doth shewe of a sodeyne sickenes.

**M**alus morbus be the latin wordes. In Englyshe it is named an euyl sickenes. Every sickenes in it selfe is euyl to the body, but this hath his name of a proper sickenes named a sodeine sicknes the which doth fall to a man. And there be many sodeine sickenes, as the pestilence, the kyndes of fevers, the sweetynge sickenes, the masels, the small pockes, the crampe, the palley, and foundryge, and many such lyke sickenes, but here it is taken as many and dyuers doth holde opinion that it is the frenche pockes, wherfore looke in the Chapitre named Mala frantzoz, and the Chapitre named morbus Gallicus.

A sodeyne  
sickenes.

For madaroses loke in the seconde booke named the Extrauagantes.

The. 217. Chapitre doth shewe of the frenche pockes.

**M**ala frantzoz is the Araby worde. In latin it is named morbus gallicus or Variole matores, in englyshe it is named one of the first kyndes of the frenche pockes the whiche be scabs & pimples like to leprositie, wherfore for this matter or sickenes loke in the chap. named morbus gallicus. The grecians can not tel what this siknes doth mene, wherfore they do set no name for this

frenche  
pockes.



Disease, for it dydde come but lately into Spayne and Fraunce, and so to vs about the yere of our Lord. 1470

¶ The. 218. Chapire doth shewe of a fylthy scabbe corrupted.

A fylthy  
scabbe.

**M** Alum mortuum be the latin wordes. In Englyshe it is named a fylthy scabbe the whiche molte commonly is in the armes and legges.

¶ The Cause of this impediment.

¶ This impediment doth come molte commonly of a menstruous woman, and it maye come by corruption of bloud, and dyuers tymes it doth come of a melancholy humour adusted.

¶ A remedy.

¶ First make this preparatiue, take of Anula campana rotes censed and cut in pieces thye vnces, of Fenell rotes the pyth pulled out two vnces, of the kayes of The trees an vnce and a halfe, of Scabiose two handfull, of hony socles thye handfull, of Sumptoy two handfull, of the tender croppes of buttes two handfull, of Sene and Polypody of eche two vnces, of the flowers of Rosemary and of Violets an vnce, of Sickdos and Epphyme an vnce, confect al this together with suger plate and Rose watir, and make a sirupe, and vse to eatte it moynynge, none, and at nyght, and than take vera russin, or peralogodien russi, or Theodoricon a dramme or twoo at a tyme. For this matter loke further in the Extrauagantes.

¶ The. 216. Chapire doth shewe of womans brestes.

**M** Amille is the latin worde. In grecke it is named Mastos, or Mazion. In Englyshe it is named womans brest the which maye haue many impedimentes, as lackynge of mylke, curdynge of mylke, inflamyng of the brestes, and otherwhyle they may be ouer longe and great, and otherwhyle the skynne may goe of from the nyples.

¶ The cause of these impedimentes.

¶ These impedimentes doeth come many wayes, it may come for lacke of suckynge or drawynge of the milke it

it may come by grosnes of the bloud, it may come of debilitie and wkenes oz opulacions, as when a woman doth lacke mylke it may come by to muche handlyng of them, & it may come by nature oz grosnes of humours.

**A remedye.**

**I**f a woman do lacke mylke, take of Cardall a drame and a halfe, and make fine powder of it, and drinke it w<sup>th</sup> h<sup>er</sup> Ba<sup>rd</sup> oz Muscadell, do this. v. oz. vi. tymes. Or els take of Fenell, of Malowes, of Anys, of Marthe, of ech<sup>e</sup> of them. ii. handfulls, sethe it in Basterde oz Muscadell and strayne it, and drinke it oft. If the brestes be longe, bygge, and great, make a playster with hennelocks sodden in whire wine and lay it to the brestes. If there be any inflamnges in the brest, take the whyte of two egges and two handfull of houseleke, compound bothe together and lay it to the brest Or els take Southwylle and Wandellion, Violet leaues, the tender croppes of wyld hoppes, of ech<sup>e</sup> a handfull, sethe it in posset ale and drinke it. If the mylke be curbed in the breste, some olde auctours wylle gent repertuities. I wolde not do so, I do thus, I doo take Dragagane, and gumme Arabyske, and do compounde th<sup>er</sup> w<sup>th</sup> the whyte of rawe egges, and the oyle of violers, and do make a playster. Or els I do take pyrch, and do lyquify it in the oyle of roses puttynge a lytle done drage to it, & dyegges of wyne oz ale and make playsters.

**I**f a woman in Ochlo loke in the chapitre named Tarphasi

**The. 220. Chapitre doth shew of one of the kyndes of madnesse.**

**M**ania is the greke. In latin it is named Infania oz Furor. In englishe it is named a madnes oz wodeness lyke a wyld beast, it doth dyffer from a phrenesey, for a phrenesey is both a feuer, and so is not Mania, th<sup>is</sup> madnes that I do pretende to speake nowe of.

**The cause of this infirmitie.**

**T**his infirmitie doth come of a corrupte bloudde in the heade, and some doth saye that it doth come of a bylous bloud intrused in the head, and some saye it dothe come of wkenes of the brayne the which letteth a man to slepe, and he that can not slepe muste nedes haue an



ple brayne, and some say it is a turnynge bp to downe  
in the head the which doth make the madnes,

¶ A remedy.

¶ If in the chamber where the patient is kept in, let there  
be no pictures nor painted clothes about the bed nor chamber,  
than use in the Chamber all thynges that is redolente and of  
sweete savours, and kepe the patient from musyge and Ande-  
ringe, and use myrrh and mery communication, and use the pa-  
tient so that he do not hurte hym selfe nor no other man, and  
he must be kept in feare of one man or an other, and if nede  
maye he muste be punished and beaten, and geue hym three  
tymes a day warme meate, and use to cate Cassia fistula, and  
Epithime bled is very good.

¶ The. 221. Chapter doth shewe of a mans handes

Handes.

**M**ANUS is the latin word. In greke it is named χηρ.  
In Englishe it is named a man hande or handes,  
the which may haue many impedimentes as chapped,  
wormes, drynesse in the palme of the handes, or some  
moyst humours and suchelike.

¶ The cause of these infirmities.

¶ These infirmities doth come eyther by corruption of  
bloud, or els thowowe a humour, or els thowowe the heat  
of the lyuer, or els thowowe the ariditie of coler.

¶ A remedy.

First he that wyl be whole in the body and handes let him be  
to washe the handes oft in a day. Specially in the moynynge and  
after diner and supper, and for any impediment in the handes  
Take of bere suet an vnce, of Malowes thre handfull, of wa-  
ter two pyntes, of sercke a pynt, sethe all this together and di-  
uers tymes in a day specially moynynge and euenyng washe  
the handes and kepe them warme out of the wynde. Or  
take of the powder of Anula campana coies an vnce & a halfe,  
of bores grece.iii. vnces, of mercury mortified with fastynge  
spyrte an vnce & a halfe, of Camphire a dram and a halfe, or  
corporate al this together, and moynynge and euenyng anoint  
the handes and kepe the handes warme from the wynde.

¶ The. 222. Chapter doth shewe of the Matrice  
of a woman.

The moder

**M**ATRIX is the latin word. In greke it is named Μήτρα.  
In Englishe it is named the Matrice or the  
moder

moder, or the place of conception the which hath diuers  
tymes many impedimentes, as Suffocations, lubrici-  
tie, the mole of the matrix, the rysynge of the matrix the  
which no mayde can haue for the orifice of that place in  
a mayde is very strypte, consyderynge there be fyue  
beynes the which doth breke when a mayd doth lese her  
maydenhead.

**C** The cause of these impedimentes.

These impedimentes doth come of distemperance of  
the body and of superfluous and moyst humoures, or  
disorderynge of the mydwyse, in disorderynge any wo-  
man when she shulde be deliuered.

**C** A remedy.

If it come thorough suffocation, Take of Betony leues halfe  
an vnce, Stamp it small and drinke it with white wine and  
smell to Balbanum and Serapine and make a perfume of Ju-  
niper, ether of olde leather and syt ouer it, or els take of Aspi-  
up sedes, iii. drams, drinke it with Mellicate. If the matrix  
do fall out, fyrste washe the place thysle or thysle with white  
wyne, or els take of Juniper cut in pieces thre vnces, of Myr-  
rle thre vnces, serb this in runninge water, and washe the  
place twis of thre tymes, than take of Balsamm thre drams,  
drinke it with red wyne, every thyng that wyl helpe the fal-  
lynge out of a mans foundement wyl helpe this impediment,  
wherfore loke in the Chapitre named Anus.

**C** For Melanchina loke in the Chapitre named Me-  
lanchyon.

**C** The 223. Chapitre doth shew of the  
verue of medecines

**M**edecina is the latin worde, in greke it is named  
Pharmacia or Acesis. In Englishe it is named a  
medecine. The ministracion of medecines doth consiste  
in two thynges, in Theoreticke which is speculation, and  
in practise. The theoreticcion doth teache the practicer.  
The verue of medecines is to kepe a man that is whol  
in helth, & he that is sick by medecines may be recovered.

l.iii.

And



And the arte of medecines is to gouerne and keepe the natural complecion of man in whom it is, and to turne the complecion that is out of a naturall course into a naturall course, wherfoze this science of medecines is a science for whole men, for sicke men, & for neuters whiche be neyther whole men nor sicke men, wherfoze I do aduertise euery man not to set lyttle by this excellent science of medecines, consyderynge the vtilitie of it, as it appereth moze largelier in the introduction of knowlege.

**C** For meli, loke in the Chapitre named membra.

**C** For mediana, loke in the Chapitre of M.

**C** For melliceriders, loke in the Chapitre named Tubercula.

**C** The. 224. Chapitre doth shewe of the blacke Jaunces.

The blacke Jaunces.

**M**elankyron is the Araby worde. melanchima is the greke worde. In latin it is named Hictericia nigra. In Englyshe it is named the blacke Jaunces.

**C** The cause of this infirmitie.

**C** This infirmitie doth come of the maliciousnes of melancoly the which doth byynge in death, for melancoly & death be concurrant together.

**C** A remedy.

**C** If a man haue the blacke Jaunces with a feuer quartaine I do remit him to the mercy of god, if there may be any remedy purge melancoly & the do as I haue writen in the feuer quartaine, & for the blacke Jaunces without a feuer quartaine, first purge melancoly with pillule Indie, & pillule Lucis, pillule de lapide Lazuli, pillule Sebely, & a confection of muske is good.

**The. 225. Chapitre doth shewe of a mans memozy or vnderstandyng.**

Memoyr.

**M**emoria is the latin worde. In greke it is named Mneme. In Englyshe it is named the memozye of man, which is concurrant both vnderstandyng named Intellectus in latin, the which both be two powers of the soule, as it appereth in the Chapitre named Anima.

To acute and to make quicke a mans memoꝝ  
and vnderstandynge.

Use the confection of Anacardine, and to sauer to Ant  
bit de grece, and to other odiferous saouours.

¶ The. 226. Chapitre doth shewe of the prin:  
cipall member in man.

**M**embra is the latin worde. In greeke it is named *Μελι*. In Englyshe it is named membes, the whi  
che be many in man, & they be deuýded in principal mē-  
bers, and officiall members. Princypall members be  
foure, the hert, the bꝛayne, the lyuer, and the stones of  
man, and the place of conception in woman. All other  
members be officiall members, and doth offyce to the  
pryncypall members, for in the herte be the bytall spy-  
rytes, in the bꝛayne be the Animall spirites, in the lyuer  
be the naturall spirites, and in the stones of man and in  
the place of conception is generation. If any of the prin-  
cipall members be infected or hurt, or out of téperance  
all the other officiall membes must nedes be out of due  
order and quietnes, but an officicial mēber may be hurt  
and infected, & yet it may be recouered with medecines  
or salues. &c. Although the lunges, the splene, the tonge  
and the eyes be dangerous membes to heale, specially  
if there be in any of them old grefes. Also there be spiri-  
tuall members beyde the principal mēbers, the whiche  
be both principal and spirituall members, and the eue  
spiritual members, which is to say, the longes, the mid-  
diffe, the arter trache, the Epiglote, and they be named  
spirituall members for as much as they do drawe the  
breth or wynde into the body, and dothe expell it out a-  
gaine. Also there be other members named in latin mē-  
bra hetrogenia, which is to say in Englyshe compound  
membres as the face is compound of many thynges, &  
so be the legges, and armes, and such lyke.

A member.

The



## The Breuiary

Womans  
flowes.

**C** The. 227. Chapter doth shewe of a womans termes.  
**M**enstrua is the latin worde. In greke it is named  
 Rousginechios. In Englyshe it is named a wo-  
 mans termes, the which most comonly every woman &  
 mayden hath, if they be in good healthe and not with  
 chyld, noo geuyng no chyld sucke, from. xv. yerres of  
 theyr age to. l. not two yerres vnder or aboue, & where  
 I dyd saye that the womens termes in latin is named  
 Menstrua, that word of latin is deriued out of a worde  
 named Mensis, which is a month, for euery month they  
 that hath their helth hath their termes or flowes. And  
 there be foure kyndes of womens flowes, reed, tan-  
 ny, whyte and blackynshe, the reed is naturall, and the  
 other be vnnaturall and not perfyte, and they betoken  
 infirmitie or sickenes to come when they be not reed.

**C** The cause of this matter.

**C** The cause of this matter is that God hath ordeyned  
 it to all women from. xv. yerres of theyr age or there-  
 about to. l. and as longe as a woman can byrnge forth  
 theyr flowes or haue theyr termes, so longe they may  
 byrnge forth fruite and haue chyldren or els not.

**C** A remedy for them that hath not theyr termes, & for them  
 that hath so much of them, and a remedy for them  
 that haue them vnnaturally.

**C** If a womans termes do flowe to much, rechaunge two or  
 thre vnces of bloud out of a veyne named Cephalica, or else  
 filica, or els of Bothe Sophenes, then let her vse to driue  
 the iuyce of Tanly, and of the iuyce of Plantaine with redde  
 wyne. If a woman haue not theyr termes, take of Watermellon  
 of Slope, of Organum, of Calamint, of Colloquintida, of Sa-  
 lamus Aromaticus, and of Ameos and such lyke, and take the  
 in simples or compounde, and vse it. iij. tymes one daye after  
 an other thyse or thyse.

**C** The. 228. Chapter doth shewe of a certeyne  
 kynde of madnes named Melancholia.

A kynde of  
madnes,

**M**elancholia is deriued out of two wordes of greke  
 which is to say of Melos, whiche is to say in latin

**Niger.** In Englyshe it is named blacke and of Colim, which is to say in latin Humor. In English it is named an humour, the derivation of this word is as wel referred to this sickenes as to the humoure whiche is one of the complexions. This sickenes is named the melancoly madnesse which is a sickenes full of fantasies, thynnyng to here or to se that thyng that is not harde nor sene, and a man hauyng this madnes, shall thynke in hym selfe that thyng that can neuer be, for some be so fantastycall that they wyl thynke them selfe God or as good, or such lyke thynges perteynyng to presumption or to desperacion to be dampned, the one hauyng this sickenes doth not go so farre the one waye, but the other doth dyspayre as much the other way.

**The Cause of this impediment.**

**The** originall of this infirmitie doth come of an euill melancoly humour, and of a stubberne heart, and runnyng to farre in fantasies, or musyng or studyeng upon thynges that his reason can not comprehend, such persons at length wyl come and be very natural fooles hauyng gestes with them, or els peruse the fantastycall matters nothyng to the purpose, and yet in theyr conceyt do thynke them selfe wyle.

**A remedy.**

First in the beginnyng let them beware of melancoly meates, and let them vse company, and not to be alone nor to muse of this thing nor of that matter, but to occupy him in some manuell operacion or some honest pastime, and let them purge melancoly, and vse to eate Cassia fistula, and vse myrrh, spore, play, and musycall instrumentes, for there is nothyng doth hurt this impediment so much as doth musyng and solitudine. For this matter loke in the Chapitre named Mania.

**The 229. Chapitre** doth shewe of an humour named Melancoly.

**M**elancolia is deriued as I haue sayd in the Chap. Melancoly before this of two wordes of greke, and the latins doth



Doth name this word Melancolia as the Grecians doth  
In Englyshe it is named melancoly otherwyse named  
blacke coler whiche is one of the foure complexionys of  
humours, and is colde and drye, and there be two kynde  
des of Melancoly, the one is naturall and the other is  
vnaturall. Naturall melancoly is lyke the dregges of  
bloud which is blacke, vnaturall melancoly is in-  
gendred of coler aduulterd, and of the dregges of fleume  
and of the dregges of bloud. Diasene, pilles of Inde, pil-  
le de lapide lazuli, Pilluli de lucis be good to purge me-  
lancoly.

A remedy to purge coler and melancoly if it  
be superfluous or vnaturall.

Catholicon and Diaphenicon, and Polypody and such like  
be good to purge coler, and melancoly humours vtacutim,  
as it doth appere more largely in the Dycary of healt.

For Heri, loke in the Chapitre named Isophagus.

For Mntagra loke in the Chapitre named Lichen  
and in the Chapitre named morbus gallicus, and in the  
Chapitres named Variole and Morbilli.

The. 230. Chapitre doth shewe of an euill  
viceration named Metasincrisis.

An euill vicer-  
ation,

Metasincrisis is the greke worde. In latin it is na-  
med mala viceracio. In Englyshe it is named an  
euill viceracion.

The cause of this impediment.

This impediment doth come of corruption of bloud  
and fleume.

A remedy.

First purge bloud and fleume, as it doth appere in the  
Chapitres, and vse the medicines specified in the Chapitre na-  
med Ulcus or Ulcera.

A passion  
vnder.

The. 231. Chapitre doth shewe of a passion vnder  
Irachia is the greke worde. In latin it is named  
Passio ipocundriata, In englyshe it is named a pas-  
sion

tion in or vnder the Hypocunder, wherfoze loke in Hipocundzion.

¶ The cause of this impediment.

¶ This impediment doth come thozow official sykenes, comon sickenes or consumyl sykenes, for this member named in the intrach is sencyble, and therfoze many accidentall infirmities doth happen vnto it.

¶ A remedy.

First kepe the belly warme, and as the cause of the sickenes doth come, so minister the medecines.

¶ For Mitra loke in the Chapitre named Matric.

¶ For Mirach loke in the Extrauagantes, in the nexte booke after this.

¶ Mecerace be certeyne beynes so named. Loke in the Anthomy in the Introduction to knowlege.

¶ The. 232. Chapitre doth shewe of pyssynge.

**M**istus or Mistura be the latin wordes. In greke it is named Vria. In Englyshe it is named pissing pyssynge. and there be many impedimentes of pyssynge, for some can not holde theyr water, and some can not pyssle or make water, some doth pyssle bloud, and some in theyr pyssynge doth auoyde foule matter, and some doeth auoyde grauell, and some stones, and some when they haue pyssed it doth burne in the issue as well in woman as in man.

¶ The cause of this infirmitie.

¶ These infirmities doth come eyther naturall or els accidentall. If it do come naturally or by nature fewe Physicians can helpe it, but they can mitigate the pain of the infirmitie. If it do come accidentally, it may be holpen.

¶ A remedy.

First for him that can not hold his water, take of Matherons otherwile named Tode Aloes, ii. vnces, of the scales of Iron the which



## The Breuiary

the which is about a Smythes handfyle an vnce and a halfe, stamp these two thynges together in a brasen mortar as fyne or as subyle as one may do it, and then put it in a quartre of red wyne and let it stande foure of fyue houres, then strayne it and drynke it moynng and euenyng. ix. sponcful at a tyme, and if nede requyre make freshe and freshe. Or els take of *Enula campana* rootes, of *Acoznes*, of eyther of them twoo vnces, make fine ponder of them & drynke it at tymes with the iuce of *Plantayne* and *saint Johns wort* lod with red wyne. Or els take a gotes bladder, or a shepes bladder, or a Bulles bladder, make ponder of it and drynke it with vineger or water, & drynke it moynng and euenyng thre dapes. If a man can not pisse, take of *Mellisoly* two handful, of *Perccely* twoo handfull, of *Nettles* or nettle sedes an vnce & a halfe, compound all this together and infuse it in whyte wyne and drynke it moynng and euenyng. ix sponcfull at a tyme, & anoint the rames of the backe and the sydes & flankes with *Conyes grece*. Or els take of the rootes of *Rapes*, of *burres*, of *opckes*, of *Perccely* of *Nettles*, of eche two vnces, lette all this in whyte wine & drynke of it moynng and euenyng, & of the substance make a playster and lay it ouer the sydes and the belly. If a man do pisse bloud, take of *Alkakenge*, of *Burres*, of eyther an vnce, of *Muskeroms* an vnce, confect this with the sirupe of *Marsh*, and drynke thre sponcful at a tyme. Or els take of *Bozechold* of *Madier*, of eche two vnces, stamp it and drynke it with wyne gener. If it burne in the ende of the yerde, take than of the sedes of *Boozdes*, and of the sedes of *Citrulles excozied*, of eche two vnces, infuse it in the water of *hawes* & bte to drink of it, and anoynt the coddies and the raynes of the backe with it and oyle of *Rumifer*.

**C** For Muime loke in the Chapitre named Memoria.

**C** The. 233. Chapitre doth shewe of an impostumacion in a womans matrix.

An impediment in the matrix.

**M**olon is the greke worde. In latin it is named *Mola matricis*. In Englyshe it is named an impostumacion or a lumpe of fleshe ingendred in a womans matrix, which is the place of Conception.

The cause of this impediment

**C** This impediment doth come of grosse humours the which be ingendred in the matrix making a woman to thinke that she is with child when she is not with child.

of health.

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A remedy.

¶ Lette her beware of eating of any meates the whiche doth engender wynde, than let her vse Sapphes and take than this medecine, take of Moderwozt, of Barmander, of Calamint, of Borony, of eche an vnce and a halfe, of Anys sedes, of Fenell sedes an vnce, of Calamus Aromaticus, of Cipres, of eche an vnce, of whyte bigener two vnces, of Rolet honye an vnce, make a Sirupe of this and purge the matter with Theodoricon and vse Sapphes, and let the mydwyfe for matter occupy Petrosolum, every thynge that is good for Abhorsion is good for this impediment named Mola marris.

¶ The. 234. Chapitre doth shewe of Stuttyng  
or Stamerynge.

**M**ogilali or Ancinoglosi be the greke wordes, in latin it is named Balbucies. In Englyshe it is named Stuttyng or Stamering. Ancinoglosi doth come by nature, mogilali cometh by vslage to stamer, being continually in the company of a stamerer. For this matter loke in the Chapitres named Balbucies. Stamering.

¶ For morbilli loke in the Chap named Exanthemata

¶ For mirmachia loke in the Chapitre named Formica

¶ For mola marris loke in the Chapitre named molon.

¶ The. 235. Chapitre doth shewe howe all maner  
of sykkenesses be deuyded.

**M**orbns is the latin worde. In greke it is named Nosos. In Englyshe it is named a sykkenes or a A sykkenes.  
soze. And there be thre kindes of sozes or sykkenesses, vniuersal, perticuler, and consimel. In vniuersall sykkenes doth occupate al the partes of a mans body, a perticuler sykkenes or soze doth occupate a perticuler member or place in man. A consimel sykkenes or soze is when an vniuersall and a perticuler sykkenes or soze be concurrent one with another lyke one to an other. For this matter loke in the Chapitre named Egritudo.

The



## The Breviary

The kynges  
euyl.

**C** The. 236. Chapitre doth shewe of the kynges euyl.  
**M** Orbus regius be the latin wordes. In Englysh it  
is named the kynges euyl, which is an euil sicke-  
nes or impediment.

**C** The cause of this impediment  
**C** This impedimente doeth come of the corruption of  
humours reflectynge moze to a perticuler place then to  
vniuersall places, and it is muche lyke to a fystile, for  
and yf it be made whole in one place it wyll breke out in  
an othe place.

**C** A remedy.  
**C** For this matter let every man make frendes to the kynges  
maiestie, for it doth perseyne to a kyng to helpe this infirmi-  
tie by the grace the which is geuen to a kyng anoynted. But  
for as much as some men doth indge dyuers tymes a fystile or  
a frenche pocke to be the kynges euyl, in such matters it be-  
houeth not a kyng to medle withall, except it be thowm and  
of his bountifull goodnes to geue his ppyfull and gracious  
councell. For kynges and kinges sonnes and other noble men  
hath bin eximious whisicions, as it appereth moze largely in  
the Introduction of knowlege, a boke of my makynge.

**C** For Morbus caducus & Morbus comitialis, looke  
in the Chapitre named Epilepsia.

**C** For Morbus arquatus loke in the Chapitre named  
Histeria.

**C** The. 237. Chapitre doth shewe of the  
frenche pockes.

**M** Orbus gallicus, or Malioze matozes be the latin  
wordes, & some do name it Mentagra, but for Men-  
tagra loke in Lichen. In englyshe, Morbus Gallicus  
is named the frenche pockes, when that I was yonge  
they were named the Spanysh pockes the which be of  
many kyndes of the pockes, some be moyst, some be wa-  
terysh, some be drye, and some be skoruie, some be like  
scabbes, some be lyke ryngewormes, some be fystuled,  
some

some be festered, some be cankarus, some be lyke wengs, some be lyke byles, some be lyke knobbes and knurres, and some be vlcerous hauinge a lyttle lyze scabbe in the myddle of the vlcerous scabbe, some hath ache in the ioyntes, and no signe of the pockes, and yet it maye be the pockes. And there is the small pocke, looke for it in the Chapitre named Valiore maiores.

**C** The cause of these sickenesses.

**C** The cause of these impedimentes oz infirmities doth come many wayes, it may come by lyenge in the shetes oz bed there where a pocky person hath the nyght befoze lye in, it may come with lying with a pocky person, it may come by syttinge on a draught oz sege, there where a pocky person dyd lately syt, it may come by dzyngyng oft with a pocky person, but specially it is taken when one pocky person doth synne in lechery the one with an other. All the kyndes of the pockes be infectious.

**C** A remedy.

Take of the grece of a boze the skin cleane picked out the weigh of a ponde, of the pouder of bymstone thye vncces, of the pouder of oyster shelles two vncces, of Merdigrece the weight of xii. d. of the inwarde barke of the byaunches of a vine. v. vncces, than stampe all this together in a moztar and anoynre the body, specially as nyghe the sores as one may, and then laye the person in a bedde and cast clothes inough ouer him and let hym stete. xx. oz. xxiii. houres, do this thye tymes in. ix. dayes, and after that take an easy purgacion, and take of the water of plantayne halfe a pynte, of Mercury sublimated the weight of. viii. d. of Roche Alom halfe an vncc, make pouder of it, and myxe all together, and with a feather anoynt the places. Or els take of Turpentine well washed an vncc, of Lettice, of burnt Alome, of eche an vncc, myxe this together, than take two vncces of the fatnes of a gote oz a kydde and anoynt the places. Or els take of freshe butter an vncc & a halfe of Barowes grece halfe a ponde, of olde Treacle an vncc, of Mitridatum halfe an vncc, of quicke syluer moztifyed the weyght of. vi. grores, of Lysterge and salte of eche halfe an vncc, myxe all this together and make an oynment.

**R. i.**

**The**



**C** The. 238. Chapitre doth shewe of the Morphewe.

**M**orphewe is the latin word. In Englyshe it is named the Morphewe. And there be twoo kyndes of the Morphewe, the whyte Morphewe, and the blacke Morphewe. The whyte morphewe is named Albozas for it loke in the Chapitre named Albozas.

**A** The cause of this infirmitie.

**C** These infirmities doth come by defaute of the nutritive vertue, or by vsynge venerious actes in youth.

**A** Remedy.

**C** If the place be pycked and wyl not blede, the Morphewe is not curable. If it do blede, take of Rapes, of Roker, of eche an vnce and a halfe, stamp it with Wyneger, and after that washe the place. Or els take a Cowe hohne, and burne it, and with Wineger washe the place, or els take earth of Affricke and myxe it with Wineger and washe the places offe.

**C** The. 239. Chapitre doth shewe of an impediment in the browes and the eares.

**A** More.

**M**orus is the latin word. In Englyshe it is named a moze or a lyttle lumpe of fleshe the whiche doth growe in the browes or eares, or in any mans foundement or other places, it doth dyffer from Veruca which is a warte, as it doth appere moze playnely in the Chapitrenamed Achrochordones.

**A** The cause of these infirmities.

**C** This infirmitie doth come of a grosse and a superfluous humour, of corruption of bloud, and of coler aduised.

**A** Remedy.

**C** Take of Shepe dunge an vnce, bray it with Hony and a lyttle Wineger, and make a playster or a supposito, or a rent. Or els take of Wyne an vnce, of Salt peter halfe an vnce, bray this together and make a playster. Or els pare as depe of the matter as the patient may suffer, and droppe then vpon the place red waxe, as one wyl do to an agnell,

The

**C** The. 240. Chapitre doth shewe of a monster.

**M**onstrum is the latin worde. In greke it is named **Monstrosos**. In Englyshe it is named a monster or a thynge to be wondred of, that is to saye, to se a man to haue two heades, or two thombs or. vi. fyngers on one hande, or to lacke legges, or armes or any other member, and was so bozne, or any thynge that is disfourmed is a monster.

**C** The cause of this impediment.

**C** This impediment doth come eyt her of abundaunce of nature, or els of to lyttle nature, it maye come by the vengeaunce of god, or by vnatural copulaciō betwixt mā & woman, or to meddle with any vnreasonable beaste of one kynd to cople with any other beaste of a cōtrary kind

**C** A remedy.

**C** In this matter God must onely remedy it, and folowe the counsell of saint Paule, sayinge, *Malculus super feminam in domino Dei*. This is to vnderstand, betwixte man and wyfe, the which may lefully and lawfull be the act of matrimony, and other persons can not do so without deadly sinne, & bestes to be them selfe contrary to theyr kynde. I do cople them together vnreasonable to reasonable, byng not reason.

**C** The. 241. Chapitre doth shewe of bytyng or styngynge of a venemous worme.

**M**orius is the latin worde. In greke it is named **Bytynge**, **Digma**, In Englyshe it is named a bytynge, the which may come many wayes, as by bytynge of an adder or styngynge of a scorpion, snake, or waspe, pissinge of a tode or spyder, and suche lyke, the venim of all the whiche may hurte man.

**C** The cause is shewed. **C**

**C** A remedy.

**C** First take a sponge and put it in hot water and soynge out the water and lay it hot to the place, do thus dyuers tymes, & than cuppe the place, and after that make a playster of *Arizale* and lay it to the place. And for the styngynge of a waspe or bee, or hozner, put ouer the place colde Steele,

**Alli.**

**The**



A woman.

**C** The. 242. Chapitre doth shewe of a woman.  
**M**ulier is the latin word. In greke it is named Gynny. In Englyshe it is named a woman, first whē a woman was made of god she was named Virago be- cause she dyd come of a man, as it doth appere in the se- conde Chapitre of the Genesis. Furthermoze now why a woman is named a woman, I wyll shewe my minde Homo is the latin worde, and in Englyshe it is as well for a woman as for a man, for a woman the silables co- uerted is no moze to say as a man in wo, and set wo be- fore man, and then it is woman, and wel she may be na- med a woman, for as muche as she doth beare children with wo and peyne, and also she is subiecte to man, ex- cept it be there where the white mare is the better horse, therfoze vt homo non cantet cum cuculo, let euery man please his wyfe in all matters, and displease her not but let her haue her owne wyll, for that she wyll haue who so euer say nay.

**The cause of this matter.**

**C** This matter doth sprynge of an euyl education of byngynge vp, and of a sensual and a peruerle mynde, not fearynge God nor wooldely shame.

**A remedy.**

**C** Physicke can not helpe this matter, but onely Godde and great sickenes may subdue this matter.

Vt mulier non cocat cum alio viro nisi cum proprio, &c

**C** Beleue this matter yf you wyll.

**C** Take the gale of a Bore and the gal of Wolfe, myxe them together, and putte to it the oyle of Olyue **REMEDY** virga. Or els take of the fatnes of a Bote that is but of a yere of age. **REMEDY** virga. Or els take the braynes of a Chosse & myxe it with hony. **REMEDY** virga. But the best remedy that I do knowe for this matter, let euery man please his wife and beate her not, but let her haue her owne wyll as I haue sayde.

**C** The. 243. Chapitre doth shewe of Musicke and muscally instruments.

Musica

**M**usica is the latin worde. In Greeke it is named Musica. In Englyshe it is named Musicke which Musicke. is one of the. vii. lyberall sciences & a science whiche is comfortable to man in sikenes and in healthe, this science is deuyled in Theozicke or speculation and in prae- tise, the grecions in musicke doth vse theyr termes, as they do in phisicke, for they do putte before all notable wordes in musicke Dia as they do in phisicke, as Dia- tesseron which is a fourth Diapent is a fyfth, Diapa- san is an eyght, Diaphonia is a disorde, for this mat- ter loke in the Introduction of knowledg.

Musculago, Musculi, or Mussulagines be the latin wor- des. In Englyshe it is named muscles, or mussulages muscles. the whiche be lyttle straynes descendyng from the head to the necke and face, and other partes, and they be com- pounde of sinewes fylmes and lygamentes, and pan- nicles, and some say that they be lyttle crystle bones.

¶ Here endeth the letter of M. And hereafter fo- loweth the letter of N.

¶ The. 244. Chapire doth shewe of a mans Nofethrylles.

**N**ares is the latin word. In greeke it is na- med Riues. In englysh it is named a man Nofethryls nes nofethrylles, the whiche be the organs of the bzaire, by the whiche the bzaire doth attract and expulce the ayer without the which no man can lyue, and without the nofethryls no man can smell, and the nofethryls be the emuncto- ry places of the bzaire, by the whiche reume is erpel- led and expulced with other corrupte humoures and o- therwhile the nofethrylles be opilated and stopped that a man can not smell.



# The Breuiary

¶ The cause of this impediment.

This impediment doth come thre maner of wayes, the fyrst is thozowe abundance of reume. Or els it dothe come thozowe some Apostumacion lyinge betwixte the bzarne & the Organs of the nolethpylles or els it maye come by some apostumacion growyng in the nolethpylles.

¶ A remedy.

Fyrst take sternutations and gargarices, & vse ones or thre in a weke a dzame of pylls of Cochee, and vse labour or wal-kyng, and beware of dypnyng of wyne and abstayne from the farnes of Samon, the farnes of Conger, and the farnes of Eles, as it doth appere in the Chapitre named Reuma.

Buttocks.

¶ The. 245. Chapitre doth shew of a mans buttocks.

**N**ates is the latin worde. In Englyshe it is named a mans buttocks the whiche dyuers tymes wyl chafe, and some wyl be galled.

¶ The cause of these impediments.

¶ These impediments doth come eyther by great labour, goynge a fote, or rydyng vpon an euyl horse in a naughty saddie.

¶ A remedy.

¶ There is nothyng better then to rub, anoynt, or grece the place with a tallowe candell, and they that hath grece buttocks befoze they do trauell, let them anoynte them selfe be-fore the buttocks with oyle of yue.

¶ The. 246. Chapitre doth shew of the nature of man.

Nature.

**N**atura is the latin word. In greke it is named Phis. In englishe it is named the nature of man, the which is the cheefest bloud in man, and it doth change into whytenes when it doth come in the cundytes by the stones. The nature of man doth dyffer from the seede of man, althoughe they be coniuincted together, for the seede of man is lyke the sedes of rice, whē it is sode, but it is nothing so byg, & that is in the nature of man, which is werthe and thicke, without the whiche can be no procreation, and it may wast and consume, or be putryfied.

The

**C** The cause of these infirmities.

**C** If nature do waste and consume it doth come thorough some sykkenes, and if it be putrified, it doth come thorough the corruption of the blood.

**C** A remedy.

**C** First heale the cause, that is to say, heale the sicknes, & cleanse the blood, and all thynges that is swete is nutritive, and doth encrease nature.

**C** For Naucealoke in the Chapitre named Abhomina cio stomachi.

**C** The. 247. Chapitre doth shewe of a peyne in the backe named Nephresis.

**N**ephresis or Nephritis be the greke wordes. Nefre The stone, sia is the barbarus word. In latin it is named Dolor renum, & some say it is Galeulus in renibus. In englyshe it is named the stone in the raynes of the backe.

**C** The cause of this impediment.

**C** This impediment doth come many wayes, as by greatelytynge, or great straying, or to much medling with women, and it may come by kynde, or by eatynge of euill meates ingendrynge the stone.

**C** A remedy.

**C** Clary fryed with the yolkes of egges is good for the backe and so is muscadell and bastarde dronke next a mans herte. Also these oyles be good for the backe, oyle of Alabastrer, oyle of Scorpions, oyle of Nunifer, other oyle named the oyle of water Lillies, and such like, and beware of Costiveness and vse clysters or suppositers, and vse the medecines the whiche be in the Chapitre named Lithiasis.

**C** The. 248. Chapitre doth shewe of an impostume in the backe.

**N**atta or Narra be the latin wordes. In Englyshe it is a great fleshy impostume lyke a wenne and is softe, and it doth growe in the backe or shoulders.

**C** The cause of this impediment.

**C** This impediment doth come of reume, and of the grossenes of blood.



# The Breuiary

A remedy.

**¶** For to geue the patient a Dreame of pylls Aggregate, and than make incision vnder this maner, cutte the skynne crosse- wyse, lyft vp the skyn and cut out the matter, and washe the place with whyte wyne and lay downe the skyn, and then minister salues to heale it.

**¶** For Nephoi loke in the Chapitre named Renes,

**¶** The. 249. Chapitre doth shewe of an impediment in a mans syght.

He that can  
not se in  
darkenes,

**N**Yctalopis is the greke word. In latin it is named Nocturna cecitudo. In araby it is named Amicalopes or Sequibere or Superati, or Aste, or Tenebrassitas. The barbarus word is named Nilopa, in englyshe it is named Darkenes of the sight, for when the son is doctone and the euenynge in, a man can se nothyng in Darkenes, althoughe other men can perceaue and somwhat that hath not this impediment.

**¶** The cause of this impediment

**¶** This impediment doth come of an humour the whiche doth lye before the syght, and it maye come of dampnyng of a mans eyes vppon the sonne, or els of small prynced letters, or suche lyke.

A remedy.

**¶** For to purge the head and the stomake with pylls of cheche and vse gargarices and sternutations, and beware of cecitines and of the occasion of the impediment.

**¶** The. 250. Chapitre doth shewe of the sinewes of a man.

A sinewe,

**N**Erus is the latin worde. In greeke it is named Neuron. In Englyshe it is named sinewes the whiche may haue dyuers impedimentes.

**¶** The cause of these impedimentes.

**¶** The impedimentes whiche doth fortune to the sinewes may come by cuttyng of a synewe, or by straying, or by sturkenesse, or by the crampe, or such lyke matter or causes,

## A remedy.

If a synewe be cut a sunder there is no remedy to make it whole, yf impedimentes do come to the synewes thorow the crampe loke in the Chapitre named Spasmos. If any impediment do come other wayes, vse the oyle of Turpentine and mixe fore oyle.

The. 251. Chapitre doth shewe of a certayne kynde of blysters.

Noma is vled for a latin worde. In Englyshe it is for a certeyne kynde of blyster or blysters, the which doth ryse in the nyght unkyndely. Blysters.

The cause of this infirmitie.

This infirmitie doth come of corruption of fleuma-tyke humours myxt with putrified bloud.

A remedy.

For matter beware of surferynge, and late eatynge & drynkyng. And for this impedimente I do neyther minister medicines nor yet no salues, but I do wrappe a lytle cloute out or about it, and as it doth come, so I do let it go, for and a man shoulde for every ryfle sicknes and impediment shulde runne to the phisicion or to the Chirurgion, so a man shulde neuer be at no poynt with hym selfe as longe as he doth lyue. In great matters aske substantiall counsell, and as for small matters let them passe over.

For Nodi loke in the Chapitre named Dabaleth.

For Noctilopi loke in the Chap. named Nictalopis.

The. 252. Chapitre doth shewe of a disease named Noli me tangere.

Noli me tangere be the latin wordes. In English it is named touche me not, and some doth name it an ale pocke, which is a whele about the nose, or the lippes or chekes or in some place in the face, and why it is named touche me not, for yf one do nyppe or bryse hym, or do make hym to blede, he wyll ryse and breake out in an other place, or els it wyll festure and brede a further displeasure. Touch me not

The cause of this impediment.

This impedimente doth come of late drynkyng or euill dyet, A res



The chiefe remedy is, not to touche nor meddle with it, but loke as it doth come, so let it go, and beware of carping of gaslyke and onyous and such lyke, and dyspke not to muche hot mynes, and vse the medecines the whiche be in the Chapitre named Salsum flegma.

For Rucha loke in the Extrauagantes in the ende of this boke.

For Ruretitus loke in the seconde boke in the Extrauagantes.

Thus endeth the letter of R. And here followeth the letter. D.

The. 253. Chapitre doth shewe of an impediment named Obliniousnes.

Obliniousnes,



Bluio is the latin worde. In greke it is named Lithi. In Englyshe it is named Obliniousnes or forgetfulnes.

The cause of this impediment.

This impediment doth come of reume or some bentositie, or of some colde humoure lyeng about the brayne, it may come of solitudenes or greath studie occuppunge the memozy so muche that it is fracted, and the memozy fracted, there must nedes then be obliniousnes, and it maye come to yonge men and women when theyr mynde is bzpyched.

A remedy.

Fyrst beware and eschewe al suche thynges as do make of the gender obliniousnes, & than vse the confection of Anacardine and smell to odiferous & redolent sauiours, and vse the thynges or medecines the which is specified in the Chapitre named Anima and Memoria. A medecine for bzpyched persons, I do not knowe except it be Unguentum baculinum, as it doth appere in the Chapitre named the Feuer lurchen.

For Oedema loke in the Chapitre named Vndemia.

For Occomia loke in the Extrauagantes in the ende of this boke.

¶ The. 254. Chapitre doth shewe of a mans eyes.

**O**culus is the latin worde. In greke it is named Cp  
thalmos. In Englyshe it is named a mang eye, The eye.  
whiche is the tenderest place in a mang body. And of the  
eyes be foure coloures, whiche be to say, gray, whytish,  
blackish & variable, & euery eye hath vii. tunicles, or  
rotes named in latin Rethina, secundina, sclirosis. Te  
la arena, Vnca, Cronea, and Coninnectiua. The fyrste  
is Rethina, whiche is lyke a nette that doth compasse the  
eye. Then is Secundina, whiche is a pellicle that bre-  
deth of an other pellicle named Dia mater. The con-  
iunctiue is white & thicke and it doth compasse the eyes.  
Then is Cronea whiche doth take his original of Dia  
mater which is a pellicle about the braine as Dia ma-  
ter is. Then is Tela arena which is lyke a spyders web  
the which doth compasse the eye. And then is Scliros,  
the which is a moist pannicle. The eye also hath or is  
made of. iiii. humours or. iiii. substances, the fyrste is  
in the myds of the eye, & is like an hayle stone, the whi-  
che is a cristalline humour or substance, & in it doth rest  
the sight. Then there is a glass humour or substance the  
which is in the hynder parte of the cristalline humoure.  
The third humour or substance is the white of the eye.  
The fourth humour or substance is the clerenes of the  
eyes, the which doth compasse the cristalline humour, &  
there may be many impedimentes in the eye, as a ble-  
ed eye, a waterynge eye, the p n and the webbe, an in-  
postumacion and blyndnes, spoze blynde, gogyl eyes,  
and dim syghted, and such lyke, for the which loke in the  
Chapitres of such impedimentes.

¶ These thynges be good for the eyes.

¶ Every thyng that is greene or blacke is good for a  
man to loke vpon it. Also to looke vpon golde is good  
for



for the syght and so is glasse, colde water and euery cold thyng, excepte the wynde is good for the eyes, and no hot thyng, nor warme thyng is good for the eyes, except womans mylke and the bloud of a doue.

¶ These thynges be euyl for the eyes.

¶ Every thyng that is hot is naught for the eyes, the sonne, the fyre, the snowe, & euery thyng that is white is not good for the syght, and smoke, wepyng, the wind, sykenes reume, redyng in small printed booke, specially greke booke, and onyons, garlyke, chybolles, and such lyke be not good for the eyes.

¶ To claryfy the eyes and the syght.

Take of the seedes of Cculi christi, and put into the eyes ii.iii.oz. iiii. seedes, or els take colde water and with a fyne linnen clothe washe the eyes dyuers tymes in a day, the oftter the better, and change the water oft that it may be freshe and colde.

¶ The. 255. Chapitre doth shewe of Smellynge.

Smellynge. ¶ Ltaetus is the latin worde. In greke it is named Ofphrisis. In englyshe it is named smellynge the which dyuers tymes is opilated or stopped that one can smell nothig, or haue any sauour by the nose or nostrylles.

¶ The cause of this impediment.

¶ This impedimente doth come thowowe reume that causeth the murre or by some appostumaciō or humour the which doth opilate and stoppe the Organs of smellynge, or thowow some fleshy apostumacion the which doth growe in the nolethrylles.

¶ A remedy.

¶ Take the water or vyne of an Hart, and instyll it into the Nolethrylles dyuers tymes fastyng, and vse sternutacions, and also for this impediment is good to vse gargarices.

¶ Opilacio is the latin worde. In Englyshe it is named opilation or stoppyng, that a man can not take naturally in and expell out of his bodye the ayer requyred.

little beside other members the whiche maye be opylated  
as it doth moze playnly appere in the Chapitres of this  
booke

**C**f 2 Ophiasis loke in the Chapitre named Alopecia,

**C**The. 256. Chapitre doth shewe of one of  
the kyndes of the Crampe

**O**Disthotonos is the greke worde, in latin it is na-  
med Conuultio retrossa. In Englyshe it is named  
a crampe, the which doth drawe the heade backwarde to-  
warde the shoulders, some latenisist doth name it Rigor  
cervicis, and some doth name it Spasmus retrossus.

A kynde of  
Crampe.

**C**The cause of this impediment.

**C**This impediment doth come thozowe the attraction  
of the sinewes and for lacke of bloud, it may come by a  
fearre or anger, or by a strayne.

A remedy.

**C**For this matter beware of anger and feare, and vsing of  
benecious acres after repletion, and than take of musterde  
seeds made in fine poudre an unce, put it into vineger, & than  
ble fricacions and great rubbynge about the necke and fore-  
brade and the temples

**C**Optique & some do name it Oblique is a sinew that  
doth rule the eye, and it hath two braunches.

**C**The. 257. Chapitre doth shewe of an imped-  
ment in the eye.

**O**Phthalmia or Hipophthalmia be the greeke wordes.

**C**The barbarus word is named Ophthalmia, & some  
by Hipopia. And the latins doth name it Inflacio inco-  
lunctiua of Apoltema calidum in coniectiua. In Eng-  
lyshe it is named a hot impostume in the eye.

A hot impos-  
tume in the  
eyes.

**C**The cause of this impediment

**C**This impediment doth come of a cold reumatike hu-  
mour, or els of a corrupt bloud mixte with colet as au-  
tentypke doctours doth declare, but I say it maye come  
accidentally, as by a strype or a blowe with a mans fist



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of such lyke matter, for if there were no cause of an infirmitie there shoulde be no sickenes, and if there be no sicknes a man shal liue as longe as bloud and nature is in hym, and this impediment may come by melancoly.

### ¶ A remedy.

¶ If it do come of a reumaticke humour the eyes wyllbe inflamed, and therfore fyrst purge the cause with peralogodion ruffi, and pylls of Turbith doth in lyke maner purge the cause. If it do come by corruption of bloud myxt with coler, rednes and blewnes and heate about the eye wyll shewe the causes, & than take the confection of Anacardine. If it come of a melancoly humour the eyes wyll be dypt without moyster, than take the confection of muske. And yf it do come by coler, than is heate and prickyng in the eyes, and it wyll trouble a man, as yf there were dust or granel in the eyes, than vse Diacometon, and pillule Stomatice.

¶ The. 258. Chapitre doth shewe of an infirmitie lyke a Barle cozne in a mans eye lydde.

A cozne in  
the eye.

**O**Rdiolus is the latin worde. In Englyshe it is named a cozne in the eye lydde muche lyke a Barle cozne.

### ¶ The cause of this impediment.

¶ This impediment doth come of a reume myxt with corrupte bloud the whiche hath a recourse moze to that place than to any other place.

### ¶ A remedy.

Take of Asodyll an handfull seeth this in whyte wyne, & than bray it and make a plaister & lay it to the place & vse it oft.

¶ The. 259. Chapitre doth shewe of an euill drawyng of ones wynde.


Short  
bryth.

**O**Rthopnoisis is the greke worde. In latin it is named Recta spiracio. In englishe it is named an euill drawyng of a mans bryth, for yf he do lye in his bed he is redy to sounde, or the bryth wyll be stopped.


### ¶ The cause of this impediment.


¶ This impediment doth come eyther of the malice of the lunges or els of opilacton of the pypes, or els it may come thowowe viscus flume.


of health.

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A remedy.

 **P**urge a person with pills of Rochee, and after that use ones or twise a weeke pills of Rochee, and other easy purgacions, and beware of eatinge of Rattes and harde chese, and crustes of breade and such lyke thyng, and aboue all thyng beware of Costyuenes.


 **F**or Orthomia, loke in the Chapitre named Disma.


 **T**he. 260. Chapitre doth shewe of a mans mouth.


The month.

 **O**s is the latin worde. In greke it is named Stoma. In Englishe it is named a mouth which hath many impedimentes, as heate, impostumes, wheales and such lyke.

 **C**ause of these impedimentes.


 **C**These impedimentes doth come thorow reume, or of fumolittie or heate of the lyuer or stomake, or els of some colericke humore.

 **C**A remedy.

 **P**urge reume with pills of Rochee, if the cause come of reume. If it do come of coler purge coler with pillulis Stomacis. If it do come of heate of the lyuer or the stomake, qualify the heate with colde herbes, as Endyue, Epeory, Dandelion, Sowthwille, and such lyke herbes, and surferinge and late bynnyng.

 **T**he. 261. Chapitre doth shewe of a mans bones.

Bones.

 **O**s or ossa be the latin wordes. In greke it is named **Osou**. In Englishe it is named a bone or bones, there is no bone in man the which hath any feelyng but onely a mans teeth, the which hath feelyng as wel as any parte of a mans fleche or member. Every man the which hath all his whole lynnes, hath two hundred and forty bones, as it doth more playnely appere in my Anothomy in the Introduction of knowledge which hath ben longe a pryncyng for lacke of money and Paper.

 **C**he. cclii. Chapitre doth shewe of Distaction, yeanynge or gapyng.



## The Breuiary

peanyng.

**O** Scitacio is the latin worde. In greke it is named Chasma. In Englyshe it is named Ollitacion peanyng or gappyng.

**T**he cause of this infirmitie.  
**T**his infirmitie doth come eyther for lacke of slepe or els it doth come before a feuer or some other infirmitie, or els by luskynnes brother to the feuer lurdan.

**A** remedy.  
 Take away the cause, and take away the impediment, & slepe wel in the morning, & not in the day tyme as the after none.

**The. 263.** Chapitre doth shewe of the hynder part of the head.

The hynder  
parte of the  
head.

**O** Celput is the latin worde. In greke it is named L<sup>i</sup>on. In Englyshe it is named the hynder parte of the head the which may haue dyuers impedimentes as the letharge obliuiousnes and such lyke besyde cankers

**T**he cause of these impedimentes.  
**T**he causes be shewed in the prenominated infirmities as it doth appere in theyr Chapitres.

**A** remedy.  
**F**or a remedy loke in the Chapitres named Lethargos, Melancholia, and Cancer.

**F**or Onix loke in the Chapitre named Plolis.

**F**or Dysophagos loke in the Chapitre named Iphagus.

**The. 264.** Chapitre doth shewe of an ulcer in the Nose.

ulcer.

**O** zenai is the greke worde. In latin it is named Vicerarium. In Englyshe it is named an Ulcer or sere in the nose.

**T**he cause of this impediment.  
**T**his impediment doth come of a fylthy and corrupt humour the whiche doth come from the brayne and being engendred of reume and corrupt bloud.

**A** remedy.  
 In this matter reume must be purged, as it doth appere in the Chapitre named Reuma, than picke not the nose, nor touch

not, except vrgent causes causeth the contrary, and vse gargaryses and sternutations. I wyll counsell no man to vse vehement or extreme sternutations for perturbatynge the brayne. Gentle sternutations is vled after this sort. Firste a man rynginge from slepe or comynge sodenly out of a house, & loking into the element or sonne, shall nese thysle or thysle, or elles put a strawe or a rythe into the nose and ryckle the rythe or the strawe in the nose, and it wyll make sternutations, the powder of pepper, the powder of Alibozus albus snuffe or blowen into the nose doth make quicke sternutations. But in this matter I do aduertysle every man not to take to muche of these powders as a tyme for troublsynge the seconde principall member which is the brayne, and they the which wyll not nese stoppe the nosethryls with the fore finger and the thombe vpon the nose, and not within the nosethryls, and yf they wolde they can not nese, all maner of medecines notwithstanding, howe be it I wolde counsell all men takynge a thynge to prouoke suche matters to make no restrictions.

Thus endeth the letter of. D. And here foloweth the letter of P.

The. 265. Chapstre doth shewe of an impostume, the whiche may be in the fynners and in the nayles of a man.

**P** Annaricium is the latin word. In English it may be an impostumacion in the fingers and the nayles of a man's hande and some doth say it is a whytessawe vnder the naile

The cause of this impediment.

This impeditente doth come of an hote colerike humour.

A remedy.

Take of the oyle of Roses an vnce, of the oyle of Benbane halfe an vnce, of Wyneget thre sponesfull, incorporate this together and anoynt the fynners and the nayles, or els anoynt the nayles with eare waxe.

The. 266. Chapstre doth shewe of Fracles in ones face.

**P** Annus is the latin worde. In Englyshe it is named Fracles, an impediment in the face, specially in the face of a woman.



## The Breuiary.

**P** woman when she is with child, this impediment is like a sickenes named Lentigini, or Lentigo.

The cause of this impediment

**C** This impediment doth come eyther by heate of the sonne, or by heate the which dothe fume from the lynce and the stomake.

A remedy.

**C** First anoynt the face with the oyle of Lower Almons, and ble to dysynke oft of whay the which doth come of these. Or els take shipes dunge and bray it with Vineger, and to be warde anoynt the face. vi. or. vii. nyghtes.

**C** For Hauus parteynyng to the eye loke in the Chapter after Peripneumonia.

**C** The. 267. Chapter doth shewe of a womans labour or delyueryng.

Labour  
with chylde.

**P** Artus is the latin word, in greke it is named Tocoe. In Englyshe it is named when a woman is redy to be delyuered the whiche deliuerance is very hard with many women, and doth put them in jeopardy of their lyues.

The cause of this matter.

**C** The cause why it is more harder payne and jeopardy with one woman than with an other, when they shuld be delyuered, is that one woman is not so stronge of complexion as an other woman is, and peraduenture the chylde is turned in the mothers body, and that the head doth not come fyrste, then there is great peryl.

A remedy.

**C** If the heade of the chylde do not come forth fyrst the midwyfe than must turne the chylde that the head may come forth fyrst, and let the midwyfe anoynt her hande with oyle Olive Also if the woman be in extreme labour, let her take of the succre of Hyppocry a dram with the water of Fenugreke, or els take of Scrapine an ounce, and dysynke it at thre tymes with the water of Cherries, and keepe the woman moderately in a temperate heate.

**C** The. 268. Chapter doth shewe of inflammations in the eare.

Parit:

of health

Ro. lxxxx. B

**P** Arithomia is the greke word. In latin it is named  
Tonfille or Inflaciones aureum. In Englyshe it is  
named inflacions of the eares. Inflacions  
of the eares.

**The cause of this infirmite.**

**This infirmite doth come of superabundance of cora-  
rupt bloud, oz els of reume, oz els of some hurte,**

**A remedy.**

first be let blond in a veyne named Cephalica, and than vse  
gargarices and sternutations, and vse pyles of Cochee, and  
put into the eare with woll the oyle of Been I do not speake  
of the oyle of Venes, but an oyle made of Ben the whiche the  
poticaries hath, and vse for this matter, the medecines the  
whiche shalbe most conuenient specified in the Chapitre named  
Aures.

**For Perocela looke in the Chapitre named Ramer  
or Ramicer.**

**The. 269. Chapitre doth shewe of Cornels  
about oz behynde the eares.**

**Cornels**

**P** Arotides is the greke worde. In latin it is named  
Inflaciones. In Englyshe it is named Cornels a-  
bout the eares.

**The cause of this impediment.**

**This impediment doth come of hot bloudde, oz of a  
bylous humour, and otherwhyle it doth come of a me-  
lancoly humour.**

**A remedy.**

**First be let blond of a veyne named Cephalica, if so be that  
age and strength wyll permyt it, with a conuenient tyme. As  
for any other locall medecines oz playsters, I aduertise al per-  
sons not to smatter to muche with the impediment, for it wil  
were away by it selfe.**

**The. 270. Chapitre doth shewe of a whyte flawe.**

**A whyte  
flawe.**

**P** Erioniche is derriued out of two wordes of greke of  
Peri, which is to say about, and Onix, whiche is to  
say a nayle which is an impostume about the nayle, I  
do take it for a whyte flawe, oz suche lyke, and some do  
name it Paronichius.

**M.ii.**

**The**



## The Breuiary.

The cause of this infirmite.

**T**his impediment doth come of a venemous humor suddenly ingendred vnder or about the nayle.

A remedy.

**A**s I dyd say in the Chapitre named Roma, that I wolde not counsell a man for euery tryfle sickenes to go to Physicke or Chierurgy, lette nature operate in suche matters in expul synge suche humours and meddle no further.

The, 271. Chapitre doth shewe of the kyndes of Palsyes.

**The Palsey** Paralifis is the greeke woorde. In latin it is named Dissolucio. In Englyshe it is named the palsey, and there be two kyndes, the one is vniuersal and the other perticuler. The vniuersall palsey doth take halfe the body eyther the ryght syde or the lette syde. And what syde so euer is taken, the sayde sickenes doth take away halfe the memozy, the one eye is dymme, and halfe the speche or all is taken away, the one legge and the one arme is benomed or astonned that they can not do their office, and the proper name of this palsey, amonges the grekes is named Hemiplexia, and some grekes and latins doth name it Simea popleris, the barbarus word is named Simeapoplexia. The perticuler palsey doth rest in a perticuler member or place whiche is to saye, in the tonge, hed, arme legge, and such lyke membres. In nozant persons doth saye that when a mannes headd, handes, or legges doth shake, tremble, and quake, that it is the palsey, for such matters loke in the Chapitre named Tremoz.

The cause of Palsyes.

**A** palsey doth come, whether it be vniuersall or perticuler by resolution or els compression of the neruous or sinewes, and by opilacion or stoppyng of the bloude which hath not his true course nor recourse, & that doth come vnder this maner, eyther it doth come by a great anger

anger, or els of a great feare, it maye also come by extreme colde rydyng, or goynge in an impetuse wynde.

**A remedy.**

**F**irst vse a good dyet and eate no contagious meates, and if nede be vse clysters and anoynt the body with the oyles of Laury and Camomyll, but whether the Palsey be vniuersall or perticuler, I do anoynt the body with the oyle of Turpentine compounde with Aqua vite, and vse fricacions or rubbynges with the handes, as one wolde rubbe with grece an olde payre of bootes, not hurtyng the skyn nor the patient. And I do gene the patient Treacle with the powder of peper, or els Scitridatum with Peper, or els take of Diatriapiperizon. And if one wyll he may rub the patient with the rotes of Lyllys bzayed or stamped, after that vse dyce suphes as the patient is able to abyde. Or els take a Fore, and with the skyn and all the body quartered and with the herte, lyuer and lunges, and the faignes of the intrayles, stones and kydnes, sethe it longe in runnyng water with Calampyt and balme, and Carawayes, and bathe the patient in the water of it, and the smell of a Fore is good for the Palsey.

**The. 272. Chapitre doth shewe of an impediment in the Heeles.**

**Kybes**

**P**erniones is the latin worde. Pernoni is the Barbarus worde. In Englyshe it is named the kybes in a man heeles.

**The cause of this impediment.**

**T**his impediment most comonly doth infect or doth happen to yonge persons the whiche be hardly bzought bp, goynge bare footed or with euyl shoes, and it dothe come of extreme colde and fleumatyke humours.

**A remedy.**

**F**or the kybes beware that the snowe do not come to the Heeles, and beware of colde, nor pycke, nor picke the kybes kepe them warme with wollen clothes, & to bedwarde washe the Heeles and the fete with a mans propre vyne, and with netes fore oyle.

**The. 273. Chapitre doth shewe of lyce in a mans body or head, or any other place.**

**P**ediculacio or Morbus pediculorum bee the Latin wordes. In greke it is named phthiriasis. In Englyshe



ly the it is named lousines, and there be .iiii. kindes whiche be to say head lyce, body lyce, crabbe lyce, and nits.

¶ The cause of this impediment.

¶ This impediement doth come by the corruption of hot humours with sweat, or els of ranknes of the body, or e's by unclene keepynge, or lyeng with lousy persons, or els not changeynge of a mans sherte, or els lyenge in a lousy bedde.

¶ A remedy.

¶ Take of the oyle of Bay an vnce and a halfe, of Stampacre made in fine poudre halfe an vnce, of Mercury mortified with fastynge spytle an vnce, incorporeate al this together in a vessell vpon a chafynge dyshe of coles and anoynt the body, I do take onely the oyle of Bayes with mercury mortified & it doth helpe euery man and woman, excepte they be not of ranke of Complexion.

¶ The. 274. Chapitre doth shewe of an impediment in the lunges.

An impediment in the lunges.

¶ **P**neumonia is the greke woorde. The barbarus word is named Peripulmonia, or Periplumonia, In latin it is named Inflatio pulmonis, or respiratio In Englyshe it is named inflacion of the lunges. And some doth saye it is an impostume in the flappes of the lunges, for this matter looke in the Chapitre named Pulmonia in the Extrauagantes.

¶ The cause of this impediment.

¶ This impediment doth come of corrupte and grosse fleume, and certaine tymes it doth come of a catarus & certaine tymes of a pluresie, and it may come of superabundance of other grosse humours.

¶ A remedy.

¶ In this matter I do prayse a stypane made as it doth appere in the Chapitre named Tussis, & the medecine the which doth serue for a pluresy and for the cough is good for this impediment the matter perstructed in due order and fastid in the ministracion of the medecines.

The

of healkth

Ro. lxxxij. **P**

**C** The. 275. Chapitre doth shewe of Coynels  
in a mans share.

**P** Auus is the latin worde. In Englyshe it is named  
a coynel in a mans share, it may be also in other par- Coynels  
tes of a mans body.

**C** The cause of this impedimente.

**C** This impediment doth come of corruption of the ly  
uer and of a water; the bloud, oz of coler.

**C** A remedy.

**C** Forste purge the matter with pylls of Sumptoy the grea-  
ter, of pylls aggregatyue, of Agaricke, of eche a scruple,  
make than pylls and eate them, and vse a good and a tempe-  
rate dyet as well in meates as in drynkes.

**C** For Petia in oculo loke in the seconde booke named  
the Extrauagantes.

**C** For Pectus loke in the Extrauagantes in the end of  
this boke.

**C** For Oepfis loke in the Chapitre named Digestio.

**C** The. 276. Chapitre doth shewe of a mans fete

**P** Es oz Pedes be the latin wordes. In greke it is na-  
med Pous. In Englyshe it is named a foote of a A foote  
man the which may haue dyuers impediments, as one  
of the kyndes of the gout named in latin podadra, also  
there may be the crampe with other dyuers impedinen-  
tes, for the which loke in theyr Chapitres.

**C** The. 277. Chapitre doth shewe of Pia mater.

**P** ia mater be the latin wordes. In Englyshe it is na-  
med a pellycle oz a skyn full of Artures, and small  
beyues the whiche doth wrappe oz compasse aboute the  
brayne in many felicles.

**C** No remedy.

**C** If this Pia mater oz pellycle be percyl there is no remedy  
but death.

M. lili.

For



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**F**or Phthiriasis loke in the Chapitre named Pediculacio.

**F**or Phlebothomia loke in the Chapitre named Flebothomia.

Phrenesy.

**T**he. 278. Chapitre doth shewe of the Phrenesses.  
**P**hrenitis is the greke word. And some grecians doth name it after the arabies. Sircen or Karabitus. The barbarus worde is named Frenisis. The true latins doth vse the terme after the grecians. In Englyshe it is named a phrenise or madnes the which absolutely is as an impostumation bred and ingendred in the pellicles of the brayne named in latin Pia mater, the which appostumacion doth make alienation of a mans mynde and memozy. There is an other accident phrenise, the which is ioynd with an other sickenes, as a phrenise with a sickenes, or with a plurice, and suche other lyke sykenesses.

The cause of this infirmitie.

**F**or the phrenise the cause is shewed, howe be it some holdeth opinion that a phrenise doth come of a bylous humeur oppzessynge the brayne, and some saye it is an inflation of the brayne, the which doth perturbate the reason & doth make a man out of reason. The accidente phrenise doth come two wayes, the one is thozowe a hot fume ascendyng from the stomake to the brayne. The other is thozowe collygacion of the nerues or sinewes which the brayne hath with the mydzyffe.

A remedy.

First let the patient bloude of a veine named Cephalica, than waue the head and anointe it with the oyle of Roses, or els wash the head with Rose water and vineger, & if the patient can not slepe vse doymitars, and kepe him as it is specified in the chapter named Mania.

**F**or Pharmacia loke in the Chap. named Ph. dicina

The

The. 279. Chapitre doth shewe of whyte  
cornes vpon the eye.

**P**hiltanai is the greke worde. The barbarus worde  
is named Vesice. In latin it is named Pustule. In  
Englyshe it is named pushes or whyte cornes vpon the  
eye, and some say it is a whele or a lyttle bladder in any  
place of the body. Cornes.

**The cause of this impediment.**

**T**his impediment doth come of colerycke humours  
boylunge vnder the skyn penytractynge the fleshe a lyt-  
tle yf it be as some do saye it is a bladder, than it dothe  
come of a waterythe humiditie, and then this impedi-  
ment may come as well thozome skalding as by labour  
many other way, some doth name this impediment Ma-  
cula in oculo.

**A remedy.**

first purge coler as it doth appere in the Chapitre named Co-  
lera, and than vse Colirions, or els vse the water of plant-  
aine with Turky lored, & neuer vse colde thynges to the eyes,  
& beware of hot and warme thynges to be put into the eyes.

**P**astinaco is the latin worde. It is taken for a sicke-  
nes as well as for a pershep.

**F**or Bili loke in the Chapitre named Capillus.

The. 280. Chapitre doth shewe of the  
farnes of a man.

**P**inguedo is the latin word. In greke it is named Pn-  
neli. In Englyshe it is named farnes or foggynes Farnes.  
or such lyke.

**The cause of this impediment**

**T**his impediment doth come of greate ease & grosse  
or of laucious fedynge, it may come also by nature.

**A remedy.**

The best remedye that I doe knowe is to vse purgacions, and  
with mete and potages of selmes is to eate much pepper, & vse  
electuary of Rachar and vse gargaricis and Remuacions, as  
is specified in the Chapitre named Ojuel.



**C** For pitariosis loke in the Chapitre named porrigo,

**C** The. 281. Chapitre doth shewe of matter in the Corner of the eye.

**P**iosis or Onix be the greke wordes. In latin it is named pus in cronea. The barbarus wordes be named Sanies in cronea. In Englyshe it is matter in the eye,

The cause of this impediment

**C** This impediment doth come of viscus reume other whyle myxt with a salt humour, and it may come of corruption of reume.

**C** A remedy.

**C** First purge reume and the head and the stomake with pills of Cochee, and beware of eatynge of viscus meates, the which wyl adhere or cleue to the fyngers, beware of smoke, and dyuers tymes in the day cleanse the eyes with colde water dyping a fine linnen cloth in the water & drop it to the eyes.

**C** The. 282. Chapitre doth shewe of involuntary standynge of a mans yerde.

**P**riapismus is the greke worde. In latin it is named Erectio inuoluntaria virge, in englyshe it is named an involuntary standynge of a mans yerde.

**C** The cause of this impediment.

**C** This impediment doth come thowowe caliditie and inflations from the raynes of the backe, or els it doth come of inflations of the beynges in the yerd and stones it may come by the vsage of venerious actes.

**C** A remedy.

**C** First anoynt the yerde and coddies with the oyle of Juniper, and the oyle of Camphory is good. And so is Agnus castus braved and made in a playster and layde vpon the stones, and let priestes vse fastynge, watchynge, cupill fare, hard labourynge, and great study, and fle from al maner of occasions of lechery, and let them smell to Rue, Vineger and Camphire.

**C** The. 283. Chapitre doth shewe of sperryng of blood.

**P**hthisis is the greke worde. In latin it is named Tabes. In Englyshe it is named an vlceration in the lunges

of health.

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lunges, and some say it is a spyttyng of bloud, and some doth name it Emoptoica passio, for this matter looke in the Chapitre named Emoptoica passio, and vse the medicines that there is specified, and beware of strayingng or lystrynge, or great coughynge.

¶ The. 284. Chapitre doth shewe of a mannes Spetill.

**P**iruita is the latin word. In greke it is named phleg Spetill. ma. In Englyshe it is named a mang spytile.

¶ The cause of this matter.

**T**his matter doth come of the humiditie or moisters of bloudde, and specially of fleume, and other whyle of reume aboundynge in the head descending by the bulg.

¶ A remedy.

**I**f the spetill be superfluous without viscusnes cleanse the head and stomake with pilles of Cochee. If it be viscus purge the head and stomake with pillulis also of Cochee. For this matter loke in Sputum in the Extrauagantes in the ende of this booke.

¶ The. 285. Chapitre doth shewe of the Pluresy.

**P**luritis is the greke worde. and some do name it A-Pluresy. naxia. In latin it is named Lateralis dolor, the barbarus word is named plurisis. In Englyshe it is named a pluresi the which is an impostume in the cenerite of the bones, but there be .ii. kyndes, the one is inwarde and the other is in the gristles of the bones, and the other is in lacertes in the brest, and Isaac sayth that it is an hot impostume that is ingendzed in the mydzyffe named Diaphargma, and commonly a feuer is concurant with this sickenes.

¶ The cause of this infirmitie.

**T**his infirmitie doth come of a fumpythe bloude and of an hasty harte the whiche doth perturbate eyther the forntes, or els of the hart and stomake with the brest, it may



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maye also come of greate heate or extreme colde by the north wyndes, and it may come by Dronkennes.

A remedy.

First if the parte be constipated take easy purgacions, as Calia fistula, or els vse suppositers or clysters, & I haue knowne old auncient doctoures in this matter vse Shlebothomy, the which I dyd neuer vse in this matter, consideringe the periculisnes of it. In this matter a Istrane is good or els the waters of Malowes, Violets, Buglose, or Borage with suger Candy, and vse a cleane and a good dyet, as wel in meates as in breades & drynkes, as a lyght breade beinge. xxiii. houres olde is laudable, stale drynke and meates lyght of Digestion I do prayse. &c. And for Pluritis loke in the Chapitre Pulmonia in the Extrauagantes in the ende of this booke.

**P**lura is a thyn pannycle the whiche doth couer the rybbes in the which dyuers tymes is engendred an impostume named Pluritis.

The. 286. Chapitre doth shewe of a fleshy matter in a mans nose.

Nose.

**P**olipus is the latin worde. And some doth name it Escencia carnis in naso. In Englyshe it is named a fleshy humour growynge in the nose. And there be two kyndes, the one is a bytyl nose, which is as bygge as a mans fyfte, and the other is a fleshy humour or an impostumacion growynge within the nolethrylles,

The cause of these impedimentes.

**T**hese impedimentes doth come of grosse humours the which be viscus descendynge out and from the head to the nose or nolethrylles, it may also come of a melancoly humour, or els it may come of hurtynge the nose,

A remedy.

**T**ake the pouder of Diagagant with a lytle honny, & make a tent and introduce it into the nose or nolethryls. Or els take the iuice of blacke Juy and with a lytle Cotton make a tent, and introduce it or put it into the nolethryls.

**O**r Piritastra loke in the Chapitre named Combustio

The. 287. Chapitre doth shewe of the Soure in the feete,

Podagra

**P**odagra is the greke woꝛde. In Englyshe it is named the goute in the fete.

The goute.

The cause of this infirmite.

**T**his infirmite doth come of euyl dyet syttinge or standyng longe at dyce, cardes, or longe studyng or such lyke thynges takyng extreme coldnes in the fete, it may come of late drynkyng, or it may come by nature, or els longe standyng or sitting at wyting or studyenge.

A remedy.

**F**irst refoꝛme euyl dyet and surfetyng, and than vse suphes both were and drye, and beware of drynkyng of wyne, and vse to drynke Hydromell, and make playsters of Treacle or Meridatum. Or els take of the iuice of Letyce and womans mylke halfe an vnce, compounde it with thre egges, and warme lay it to the place thre days. Or els take of the cromes of whyte breade a pounde and moze, of Cowe mylke a pynte, of the oyle of Roses thre vnces, of the yolkes of egges thre, of Saffron the weyght of .ii. d. make of this a fyne playster, and vse it, and this is Good for Chiragra.

The. 283. Chapitre doth shewe of Polucions.

**P**olucio is the latin woꝛd. In greke it is named Ptho Polucion. In Englyshe it is named a polucion or a decepyng of nature from man, and there be thre kyndes, the inuoluntary, the other is slepyng, and it may be as inuoluntary as voluntary, and the other is voluntary.

The cause of this matter.

**I**f it be voluntary they that so doth offend in bogary And they that so doth be those the whiche saynt Paule doth call them molles which can not inherite the kyngedome of heauen, and so do I say, without repentance & amendment. The other is inuoluntary, which is to say that when nature doth depart agaynst a mans wyll, the whiche doth come to a manne thowhe imbecillitie and wekenes of the body. The other doth come slepyng, and that may be as well voluntary as inuoluntary, for it doth



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Doth come of a foule luxurious dreame, and if any Delectacion, wyll, consent, or occasion had before the slepe in the wakynge to deelyte in the matter it is deadly sin, and so it is yf it do come by Drunkennes then it is voluntary, and if it do come contraryly without any occasion or Delectacion, it is no sinne, for it doth come of superabundance of nature or els thowome Debilitie.

### ¶ A remedy.

For the fyrst is no remedy but onely repentance. For the other the which be involuntary if it do come by surfeitynge or Drunkennesse it is a deadly sinne, and so it is yf any voluntary pre-cogitation doth come or is had before the dreame or polucion they the which be infected with this passion most comonly they be yonge persons the which be unmarried, and presseth that do lyue chaste, therefore for such matter let them pray and fast and lye harde, and vse no delicate meates and drynkes, the which is a great prouocation to this foule impediment. Therefore do aduertise all those that be of strength to vse Phlebotomy, if this matter do come by imbecillitie or greate weakenes after a sickenesse, dismaye not the matter but vse good restorative meates and drynkes within due order without surfeitynge.

¶ The, 290, Chapitre doth shewe of a lytle skurfe in the heade.

**Skurfe**

**P**orrigo, or Porre, or Furfures, some lateniste doth vse these termes. The grecians doth vse this worde named Pitariasis. In Englyshe it be small scabbes bigger than the scales of Sandrusse, sproutynge out in latitudes and not in longitudes lyke the head of a leke.

### ¶ The cause of this impediment.

**T**his impediment doth come of a great moisture in the hed of reume, or els of a drye melancoly humour.

### ¶ A remedy.

**T**ake garlyke and stampe it with salt and anoynt the place ix. tymes, or els take of Litterge, of Aucupigment, of ecbe an vnce, make fyne poudre of it and myxe it with Vineger and washe the place, ix. tymes.

**F**or Precipitacio matricis loke in the Extrauagantes in the ende of this boke.

For

**F**or Pruna, looke in the Chapitre named Ignis sancti Antonii.

**The, 274.** Chapitre doth shewe of sprowtynge out of corruption in some peticuler place of a mans body.

**P**uritus is the latin worde. In Englyshe it is a sprowtynge or burstynge out in the secrete places of man and woman, and some doth name it ych, for the patient must scrache and clawe.

**The cause of this impediment.**

**This impediment doth come of great humyditie in the interiall partes of the body, specially in the oryfyce of the matrix or els in the foundement, or to the partes adiacent to the sayde places.**

**A remedy.**

**Take of red sage an handfull, boyle it in fresh butter and with Cotton make a rent or a suppository. Or els take of Barowes grece two unces, of Mercury most fyed with fastynge spittle an unce and a halfe, of Sage finely ground an handfull, compounde all this together, and then anoynt the place. Also for this matter ordeyne a good payre of naples and rents the thyn and reare the fleshe and let our water and bloud.**

**The, 291.** Chapitre doth shewe of bledynge at the nose.

**Profluvio sanguinis enaribus** be the Latin wordes. Bledynge. In Englyshe it is named bledynge at the nose.

**The cause of this impediment.**

**This impediment doth come many ways, it may come of a strype or by a fal, or by extremelabour and heat, or by greate syckenes, or by some strayne, or by breakynge of some veyne, or drynkynge to much, specially wyne.**

**A remedy.**

**To restreynt the bloud the whiche doth flowe out of a mans nose, lette hym smell to an hogges toide and laye the stones and soddes in Vineger. If it be a woman lette her laye her brestes**



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breestes in wineger. Or els exhaust an vnce or moze of bloud out of a veyne named Cephalica.

**C** The. 292. Chapitre doth shewe of Itchyng.

Itchyng.

**P**urigo is the latin woꝛde. In Englishe it is named itchyng of a mans body, skyn, or fleshe.

**C** The cause of this impediment

**T**his impediment doth come of corruption of euill bloud the whiche wolde be out of the fleshe, it maye also come of fleume mixt with corrupt bloud the which doth putrefye the fleshe and so consequently the skyn.

**C** A remedy.

**T**his I do aduertise euery man for this matter to ordeyne or pzeare a good payre of nayles, to scrache and clawe and to rent and reare the skyn and the fleshe that the corrupte bloud may runne out of the fleshe, and vse than purgacions and suphes, and sweates, and beware to cherberate not the cause inwarde with no oymment, nor clawe nor the skin with fylthe of fingers, but waite the handes to bedwarde.

**C** The. 293. Chapitre doth shewe of Scabbes.

Scabbes.

**P**sora is the greke woꝛde. In latin it is named Scabies. In Englishe it is named scabbes which is an infectious sickenes, for one man may infect an other by lyenge together in a bedde, and there be twoo kyndes, the drye scabbes and the wete scabbes, or moyst scabs.

**C** The cause of this impediment.

**I**f the scabbes be drye it doth come of coler aduulged, yf they be moyste it doth come of the corruption of bloud

**C** A remedy.

Take of the saurle of iron the which doth lye about a smithes handfild. iii. handful, make smal powder of it, and put to it ii. unces of the powder of bymstone, confect or compounde this together with honye ople Oyle, and anoint the body. Or els take of the rootes of Buerres. vi. unces, of the rootes of Campana. vii. unces, hysle or flampe this together and put to it two unces of the powder of bymstone, or Mercury mozt

fyed thye vneces, confecte this together with Bozes grece the skyn pulled out and compounde all this together and anointe the body. For the dyse scabbies, take of Sozell, of Organum of eche thye handfull, stampe it and put to it the oyle of Ben- hane and vineger and anoynt the body.

The. 294. chapitre doth shew of one of the kyndes of Consumptions.

**P**Tisis is the greke worde. In latin it is named Consumpcio. In Englyshe it is named a consumption Consumptio or a wastynge, and there be two kyndes, the one is natural, & the other is vnnatural. The natural consump- tion testeth in aged persons in whom bloud and nature doth decrece, and so consequently weakenes foloweth, wherfore in old tyme old men were named wasted men consumed by age. An vnnaturall consumption eyther it is with a feuer or without a feuer, yf it be with a feuer there is an other sickenes runnyng in the body with it as the feuer Bectike, or some other longe sickenes the which doth extenuate or make thin the bloud of man, so to conclude, a consumption consumeth a man away out of this worlde. And some doth say that this impedimēt doth come of an vlcerous matter in the longes.

The cause of this infirmite is shewed.

A remedy.

**O**lde men haupyng this infirmite cheryshe them with res- tatiue meates and drynkes, and let them beware of anger and hastynesse. Other medecines I do not knowe for a natural con- sumption. For an vnnaturall consumption vse to eate mylke with suger, and drynke no wyne excepte it be Hypocras, and vse nutritiue and restozatiue meates, and moynynge and eue- nyng Diallopus, or Diarris, or Diacalamint, or suche lyke and Locsanum is good for all men the which hath this infir- mitie, and so is a Priscane.

The. 295. Chapstre doth shew of the webbe in a mans eye.

¶ 2. i.

Pteris



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webbe.

**P**terigion is the greke word. In Araby it is named Sebel In latin it is named Vnguis. The barbarus worde is named Vngula. In Englyshe it is named the webbe in the eye, which is a nervous matter bred vpon the eye, and doth couer the pupyl of the eye.

The cause of this impediment.

**T**his impediment doth come and is ingendred of a reumatyke and a viscus humour congealed together.

The remedy.

In this matter there is two wayes to make one whole. The fyrst is by wyndyngge or cutting away the webbe with an instrument. And the other is by a water to corode and to eate awaye the webbe, it maye be remedied by the iuice of Hoxehounde. Oculus Christi, and Dialetis injected into the eye. But I take onely the iuice of Hoxehounde and the iuice of Lycopce injected in the eye is very good.

The. 296. Chapitre doth shew of a mans Pulses.

pulses.

**P**ulse is the latin worde. In Englyshe it is named a mans pulses, & they be named pulses because they be euier knockyng and laboryng. For this matter loke in the Extravagantes and in the Chapitre named Arterie and in the Chapitre named Vene.

The. 297. Chapitre doth shew of fayzenes or bewty.

Bewty.

**P**ulcritudo is the latin worde. In greke it is named Callos or Idos. In Englyshe it is named bewtye, fayzenes, or pulcritudenes the whiche is a deceynable grace, for they the which be bewtifull shalbe moze instigated to pryde and viciousnes then other shalbe not hauyng this grace, wherfore let such persons stand in the feare of God and surrender thankes to hym, least that he do turne beauty and fayzenes into great deformitie, as I haue knowen many such persons the whiche hath bin so serued,

A re

**A** Remedy to kepe a mans face, handes, and skyn  
in softnes and fayrenes.

**T**ake of the rootes of Apelles, of the rootes of Serpentina  
of ryce of Aundy, of Cypruce washed, of whyte Sope, of eche  
two unces, put all this together in a newe earthen-pot, and  
put the pot in an Oven and let it stande unto the tyme it be re-  
dy to make powder of it, then take Dragagant, Gumme Ara-  
bicke of eche an unce, infuse it into the water of the flowers  
of Benes, than take and myce all this together with the wa-  
ter of Alymons, and then let stande. xliiii. houres, streyne it,  
and then to bedwarde washe the face and handes, and let it  
dye by, and in the mornynge with warme water washe the  
handes. Or els take Alymons and cut them in pieces, and seth  
them in whyte wyne and washe the face and handes, and this  
must be done dyvers tymes, loke in the Chap. named facies.

**The. 298. Chapitre doth shewe of a mans lunges.**

**P**ulmo is the latin worde. In greke it is named pneu- The lunges.  
mon. In Englyshe it is named a manues lunges,  
whiche be hot and moyst, and in the lunges may be ma-  
ny infirmities, as spyttyng of bloud, biceracion & fyl-  
thy matter and such lyke. Also it may haue .iiii. maner  
of sickeneses, as Asthma, Disma, Sanugium, and  
Occomia as it doth appere in theyr Chapitres in this  
boke, and in the Extrauagantes.

**The cause of this impedimene.**

**T**his impediment doth come of great colde euyl di-  
et, and surfetyng, it may come by great labour, lyf-  
tyng or straynyng.

**A remedy.**

**A** Pistane is good for the Lunges, & so is the blage of Alco-  
lic. Or els take of Sinamon, Galbanum, Cassia. iii. drames,  
of Storax, Calamint, of Lycorice, of dragagat, of ech a dram,  
of Opium, of Cassia, of eche. v. drams, confecte this together  
with Idromel, and make pyles of this and vse them, & eat no  
Rattes nor chese, nor Apples and such lyke.

**The. 299. Chapitre doth shewe of fles.**

**P**ulvis is the latin worde. In greke it is named pila.  
In Englyshe it is named fles, the whiche doth  
byte and styng men in theyr beddes.

**P. li.**

**The**



# The Breuiary.

The cause of them.

The cause of the ingendryng of flees cometh many wayes, they be ingendred of a corrupte Dulle and the sweat of dogges doth ingender them, and so doth uncleane keepyng of houses and chambers, and beddes.

A remedy.

First kepe the chambers and house cleane, and vse no olde wythes nor bentes in the house, sweepe the house and chambers oft and make the beddes betyme in the mornynge, and lay a blanket on the grounde in house or Chamber, and al the fleas wyll lepe into the blanket that is vpon the grounde, and so may you take them, and strawe the Chamber with Walnue leues, and yf thou wyll anoynt the body with bytter Almons or with the oyle of wormewood.

For Pulmonia, loke in the extrauagantes in the end of this boke.

The. 300. Chapter doth shew of a certeyne kynde of wheles in the face or mouth and other places differynge from a kynde of wheles named in greke phlitanai.

Pushes,

Psstule is the latin worde. In Englyshe it is named wheales or pushes, and these that I do speake of most comonly be in the face and mouth, and the Arabies doth name it Saphati which is a preuy signe of leprousnes.

The cause of this impediment.

This impedimente doth come eyther of corruption of bloud, and then they be red, or els it doth come of a bundance of fleume and then they be whyte, or els it doth come of coler, then they be drye and harde. And yf they be blacke it doth come of Melancoly, and they do signifye death, for melancoly humours doth byrynge in death.

A remedy.

First loke what humoure doth make the cause of the impediment and purge it. And yf nede be exhaust out of a veine named Cephalica. ii. or. iii. unces of bloud or more as age and strength wyll permit it, & to kyl or to heale exterially al such wheales

rupture, and that is when the Siphac which is a pelli-  
cle or skin the which doth compasse about the guttes, is  
relaxed or broken, then the guttes doth fall into the cord.  
And there be thre kyndes of ruptures, the fyrste is irre-  
parable, the seconde is intestinall, and the thyrde is nuteral,  
for he doth take his originall of bothe the other.

¶ The cause of a rupture.

¶ A rupture doth come of cryenge, or els of a greate  
lytt, or of a great fall or bruse, or leppynge vneasely vpon  
an horse, or clymynge ouer a hygh hedge or stile, or by  
agreat stayne and vociferacion.

A remedy.

firste make a crulle to kepe in the guttes that thei do not fall  
out of the bely, & than take the rotes of Knewholme. iiii. vn-  
ces of Solipody. ii. vnces, of Aupnce an handfull & an halfe, of  
Sennoddy, of Mousleare, of eche of them. ii. handfull, stamp al  
this together in a moyster, & than infuse into it a quart of Ale  
Ale, and let it stand. i. ii. or. v. houres, then streyne and drinke of  
it mozing and euening ix. sponesful, continue this. xxi. daies or  
more. If a rupture do continue. iii. yerres in a man he can not be  
made whole without incision or cutting, for the bely at that  
tyme that the rupture is in must be curd the cal or pellicle that  
the guttes doth lie in must be cut away that doth hang out, &  
so must one of the stones, if the stone be putrified & than muste  
the Siphac be bounde & knit or sewed up againe & than scered,  
& so than made whole with salues, this muste be done of some  
experit Chirurgeon with the colicel of some Physicion, the whiche  
he hath both speculation and practise.

¶ J. or Redimie loke in the Extrauagantes in the ende  
of this booke.

¶ Thus endeth the letter of R. And here  
foloweth the letter of S.

¶ Th. 311. Chapter doth shewe of a Sau-  
cesleume face.



Alcum flegma be the latin wordes. In Eng: Sances  
lythe it is named a saulesleume face, whiche flegme,  
is a token or a preuy sygne of leprousnes.

¶ The cause of this infirmitie,

This



## The Breuiary

**T**his infirmittie doth come eyther of the caliditie of heate of the lyuer, or els of the malice of the stomake, it doth most comonly come of euyl dyet, and late dypnyng, and great surfetyng.

### A remedy.

**T**ake of Boies grece the skin and straynes cleane pyked out an vncc, of Sage synclly stamped an handful, of mercury more refined with fasting spetill an vncc, incorpore al this togither & anoint the face to bedward. In the morning wipe the face with browne paper that is softe, and wash not the face in. vi. or. viij. daies, and kepe the patient close out of the wynde.

**F**or Sabara loke in the Chapitre named Caros

**F**or Saphati loke in the Chapitre named Dufule,

**F**or Sahara, loke in the Chapitre named Subeth,

**F**or Salua loke in the Chapitre named Pitula.

**F**or Sarcocela loke in the Chapitre named Ramer or Ramicis.

**Blond;**

**T**he. 312. Chapitre doth shew of a mans blond.

**S**anguinis is the latin worde. In greke it is named Hama. In Englyshe it is named blond the which is the principal humour in man, for the lyfe of spirites in man consisteth in the blond.

**T**he cause of blond.

**B**lond is ingendred of fleume, and fleume is ingendred of good meates and dypnykes.

**A** remedy for blond putrified or corrupted.

**F**irst vse suphes and barches and gentle purgacions, vse also meates of light digestion, & beware of grosse meates & euyl dypnykes and of surfetting and of to muche repleccion, and of venerious actes, specially after a full stomake.

**F**or Saluatella a veyne, loke in the Chapitre of veynes named Mediana.

**F**or Sarcites loke in the chapitre named Apolara

**S**arcoides is named in Englyshe a pooze. For this matter loke in the Extrauagantes.

**The**

The. 313. Chapitre doth shewe of the erection

or standyng of a mannes yerde

**S**atirialis is the greke worde. In latin it is named Desiderium erigendi virgam. In Englyshe it is named a desyre or standyng of a mans yerde, and some doth say it is a continuall standyng of a mans yerde.

The cause why it can not stande.

**A** man that is in great age, or spence, or beyng in sickenes, or grace working aboue nature in man vnmarried shall haue no erections of his flethe to exercise any benerious act, if any married man the which wold haue this matter or desire and can not thozowe imbecyllitie be the act of matrimony, I wyll shewe my mynde to them in the Chapitre named Conceptio, and in the chapitre named Coitus.

A remedy.

Use Diagalanga, and in the morning use to cast. ii. or. iii. new layd egges roasted rene, & put into them the powder of the sedes of nettles with suger. Also al swete chinges is nutritiue & doth help in this matter. Also Hipocras, Elegar, Bassard, Muscadel and gascon wine is good for this matter, but now adates few hath this impediment but hath erection of the yerde to synne. A remedy for that is to leape into a great bessel of colde water or put nettles in the codpce about the yerde and stones,

The. 314. chapitre doth shewe of the Scotomy.

**S**cotoma is the greke worde. Scotomia is the barbarous worde. In latin it is named Vertigo. In Englyshe it is named the scotomy or musing, or swimming in the fore parte of the head.

The cause of this infirmite.

**T**his infirmite doth come of a vaporous humour, the which doth perturbate the anymall powers.

A remedy.

Firste let the patient beware of drinkynge of wyne or stronge drinks, thei must beware of eatyng of Chibolles, Barlyhe & Onyons.



## The Breuiary

Onions, and all vaporous meates and drinkes, and let the blyssed pillis of cochee to purge the stomake & the head, & gargarises be good for this matter, & perapigra, & such men hauing this passion let them beware of climbing or going vpon high hills or rounde staires.

### The .315. Chapitre doth shewe of a goute named Statica.

**Statica** passio is the barbarous worde. In latin it is named Dolor scie. In greke it is named Ischias of the which word doth come Ichiadici, & some doth name this infirmitie Corendzir or Corendzicis morbus.

The cause of this infirmitie.

This infirmitie doth come of hard lyeng on the hokyll bones or lyenge on the grounde, or vpon a forme, or such lyke harde thynges, it maye come by a strype or a great fall, and it wyl runne from the hokyll bone to the knee, and from the knee to the ancle, and from the ancle to the lyttle too, and then it is paste cure, and otherwhyle this goute wyl haue a reflection to the raynes of the backe, and to the flankes, & it may come of a grosse fleumaticke humour.

A remedy.

The cheffest remedye that euer I did knowe practised is to anoint the places with the oyle of turpentine & Aqua vite chpounde togither, and so to vse to anoint the place againe the fyre ofte, and sere cloth of pitche be good.

### The .316. Chapitre doth shewe of many infirmities names whiche shal be founde in their chapitres.

First for Scabies loke in the Chapitre named Plora

For Scirrhus which is a swellynge aboue nature, and is harde, loke in the seconde boke named the Extra uagantes,

scarificacio is the latin worde. In Englyshe it is named scarification, for the which loke in the second boke named

of health

No. lxxxxix. **P**

the matter purged inwardly, take of Ceruse, of lsterge, of ey-  
ther of them. iij. Drams, of burnt lead. ii. Drams, of the ople of  
Roses, and Nightshade, of either of them. ii. Drams, incorpo-  
rate al this together and anoint the place, and if nede be com-  
pounde of mortified Mercury with it an vnce.

**C**here endeth the letter of **P**, And here  
after foloweth the letter of **Q**.

The. 301 Chapitre doth shewe of Lickenes  
named the Squincey.



Vinancia or squinancia be the Barbarous Squincey  
wordes. The latin word is named Angina  
The grekes doth name it sinanechi, in en-  
glish it is named the squincey. For this ma-  
ter loke in the Chapitre named Angina.

**C**hus endeth the letter of **Q**. And here  
foloweth the letter of **R**.

The. 302. Chapitre doth shewe of an appo-  
sumacion vnder the tonge.

Tonge



Anula is the latin word. In Englyshe it  
is named an impostume vnder the tonge.

**C** The cause of this infirmitie.

**C**his infirmitie doth come of to much  
humiditie flowynge to the place there  
where the impostume is.

**C**A remedy.

first purge the matter with pilles of Cohee and vse a garga-  
rice, and if nede be exhauste. ii. or. iii. vnces of bloude out of a  
veyne vnder the tonge, or els out of a veine named Cephalica.

The. 303. Chapter doth shewe of chappes  
in a mannes foundement.

Foundement

**R**Agades is the greke word. Ragadie is the barba-  
rous word. In latin it is named Fissure or Rime.  
In Englyshe it is named chappes in a mans founde-  
ment and in the secrete place of a woman.

R. iii.

The



R

The Breuiary.

The cause of this impediment.

This impediment doth come of ariditie or of a drye colerycke humour.

A remedy.

Take of rose leaues iii handfuls seth it in white wyne and washe the place ofre. Or els anointe the place with the oyle of Almons, or with the farnes of an Ele.

The. 304. Chapitre doth shewe of certeine kyndes of Hernies.

Hernies.

R Amex. is the latin word. In greke it is named Kyll. In Englyshe it is named hernies or swellynge in the cod. Hernia is a comon name to thre diseases, which be to say Enterocela, Epiplocela, and Hydrocela. First Enterocela is when the guts do fall out of the belly into the codde where the stones lye. Epiplocela is when the guttes doth fall into the cod, with the oment or Siphac whiche is a pellicle the whiche doth compasse and doth bere by the guttes. Hydrocela is an humour the whiche hath a conuence to the stones as Celsus sayth. Ramices doth somewhat dyffer from Rainer, for it hath also thre sundry kyndes, the which be to say Parocela, Sarcocela, Cirsocela. Parocela is whē the matter is harded in the codde or about the stones, Sarcocela is when there doth growe a fleshe in the cod or about the stones. Cirsocela is when the beyne in the codde doth swell inflating the stone. Also there is an other kynd named Bubocela which is when the bowels do fall no further then the share. For this matter, and for a remedy loke in the Chapitre named Hernia and Ruptura.

Hoynes.

The. 305. Chapitre doth shew of the hoynes of man. R Anedo is the latin worde. In greke it is named Branchos. In Englyshe it is named hoynes of the voyce.

The

☞ The cause of this impediment.

☞ This impediment doth come eyther of a great heat and a sodeyne colde taken vpon the heate, or els it maye come by leuoyng, halowynge or great cryenge, it maye come of late Drynkyng and late syttinge vp, it maye come infection of the inwarde partes, and then it is a sygne of leprousnes.

☞ A remedy.

Take of the water of Scabious, of the water fenell, of the water of lycorpe, of the water of buglosse, of eche of them a pint, of suger Candy a ponde, seth this together, and morning and euening drinke. .ij. sponesfull.

☞ The. 306. Chapitre doth shewe of the Dose or Snyke.

R Vpia is the latin worde. In Englyshe it is named the Dose. Dose.

☞ The cause of this impediment.

☞ This impediment doth come of superabundaunce of reume, taken of colde or of a surfet.

☞ A remedy.

First purge the head and stomake with pilles of Coche & ble gargarices and sternutacions. And for this matter loke in the Chapitre named Cozza.

☞ The. 307. Chapitre doth shewe of the raynes of a mannes backe.

R Enes is the latin worde. In greke it is named Ne raynes.  
phroi. In Englyshe it is named the raynes of the backe the which may haue many impedimentes, as infections, the stone, ache, and such lyke. For this matter loke in the Chapitres of these infirmities and in the Extrauagantes in the ende of this boke.

☞ The. 308. Chapitre doth shewe of reume in a mans head.

R Euma is the latin word. In greke it is named Reu reume.  
mae. In englyshe it is named reume the which doth ingender many infirmities descendyng fro the head to



the inferiall partes.

¶ The cause of Reume.

**R**eume is ingendzed in the heade whiche is a bisrus humout, and it is ingendzed of takynge of colde in the fete, and in the head and necke, & it may come thozow the Dzynkyng of wyne, and stronge ale, and it maye come thozow the surfetyng and late sytting vp.

A remedy.

The vsage of Anacardine and sternutacions and gargarices is very good, & purge the head with verapigra, & vse labour, or walkyng, and smel to this bal. Take of Storax, calamine, of amber de grece, of eche a dram, of cloues, of Mastix .ii. drams, of muske, .iii. graines, of lapdanum a dram, confect this together. &c.

**F**or Koufchinechios looke in the Chapitre named Menstrua.

¶ The .309. Chapitre doth helpe of crokyng in a mannes bely.

Crokyng.

**R**vgitus ventris be the latin wordes. In Englyshe it is named crokyng or clockyng in ones belly. In greke it is named Brichithnos.

¶ The cause of this impediment.

**T**his impediment doth come of coldenes in the guttes, or longe fastyng, or eatyng of frutes and wynde meates, and it may come of euill dyet in youth.

A remedy.

**F**irste beware of colde and long fasting, and beware of eatyng of frutes, porages, and seues, and beware that the bely be not consupared or colde and vse dragges to brake hysde.

**F**or Rupia looke before and after the Chapitre named Rancedo.

**F**or Redunie loke in the Extrauagantes.

Rupture.

¶ The .310. Chapitre doth helpe of a Rupture.

**R**uptura is the latin worde. In greke it is named Epigozontay menon. In Englyshe it is named a rupture

named the Extrauagantes.

¶ For scliros loke in the Cha. named Febris tetratheca

¶ For Sebel loke in the Chapitre named Pterigion.

¶ For Semiapoplexia, looke in the Chapitre named Paralisis.

¶ The. 317. Chapitre doth shewe of Cornels in the necke.

Scrophule is the latin worde. In Englyshe it is named Cornels. Med knottes or burrez which be in the childres necks

¶ The cause of this impediment.

¶ This impediment doth come of grosse sleume & is lyke to an infirmitie named Dubaleth, and Glandule concernynge the rotunditie of the sickenesse, but it doth dyffer in quantitie of Schophule, for the one is greater then the other.

¶ A remedy.

¶ First purge the matter with the pylls named Hermodactilis, and after that washe the place with decoction of Jocos and than take of the rotes of Ayllyes an vnce and a halfe, of Stozar, Calampyt halfe an vnce, incorporate this together with the mary of a Calfe, and make a plaister or playsters and continue with this. ix. dayes. For this matter in Roome and Mountpyller is bled incisions.

¶ The. 318. Chapitre doth shewe of a sickenes, named a burnyng scabbe or a Tetter.

Serpigo is the latin worde. And some auctours doth name it Ignis volaritis. And some sayth that this sickenes doth but lyttle dyffer from a sickenes of scabs named Impetigo, but that the one is bygger then the other, and some doth name it Impetigo zarna, as it doth appere moze playnlyer in this booke betoze this matter and after, as it is specified in the Chapitres of these infirmities, but I do say that this syckenesse or disease named Serpigo is a burnynge scabbe, and it doth runne in the skyn infectynge it moze or lesse, and is named in Englyshe a Tetter.

The



The cause of this impediment

**C** This impediment doth come of hot and corrupte bloud myxt with coler.

A remedy.

**T**ake of the oyle of Wheat and mire it with the oyle of eggs and with a mans vyne wash and anoint the skin, or els take the water of burres, or sethe Burres in water & wash the body

**The. 319** Chapitre doth shewe of the skin that the chylde lyeth in the mothers belly.

Secundine.

**S**ecundina pellis be the latin wordes. In Englysh it is a skyn or a call, in the whiche a chylde doth lye in the mothers belly, and a woman must be deliuered of it after the chylde is bozne, or els she doth dye, for the one must come after the other perfyte.

The cause of these infirmities.

**C** This skyn or call myght nor may not be without the conception, and after the chylde is conceyued and come to the liuamentes, forme, and shape of a creature, there is a pellycle, a skyn, or a call that doth growe incircumference about the chylde, and when that doth breake the chylde is redy to be bozne, and then the chylde doth come before and the pellycle or skyn doth come after, if it do not folowe after the chylde is deliuered from the mother the mother is in great daunger.

A remedy.

**D**rinke Venicial with posset ale and make a fume of Lapdamm.

For Sequibere loke in the Chap. named Hictalopis.

**The. 320.** Chapitre doth shewe of an harde or dence appostumacion.

Spottume.

**S**phiros is the greke worde. In Englyshe it is named an hard appostumacion in the fleshe vnder the sayne.

The cause of this impediment.

**C** This impediement doth come eyther of a grosse or biscus

bilious fleume, or els of a melancoly humour, and if it be whytyshe it doth come of fleume, yf it be swarte it doth come of melancoly.

**A remedye.**

First take the sirupe of buglosse, and of the sirupe of sumyter, of eche an vnce and a halfe, myxe them together & drinke it with the water of sumyter, and than take Dones dong. iii. vnces, of wheten byan an handfull, & sethe it in vineger and playsters.

**The .321. Chapere doth shew of the .v. wittes in man.**

**S**ensus hominis be the latin wordes. In greke it is **ἦνε** wittes named Esthis anthropon. In Englysh it is named the senses or the wyttes of man. And there be .v. which be to saye, herynge, felynge, seynge, smellyng, and tastynge, and these senses may be thus deuyled, in natural, anymall, and ractionall: The natural senses be in al the members of man the which hath any felyng. The animal senses be the eyes, the tonge, the eares, the smellyng, and all thynges perteynyng vnto an vnreasonable beast. The ractionall senses consisteth in reason, the which doth make a man or woman a reasonable beast, which by reason may reule vnreasonable beastes, & all other thynges beinge vnder his dominion. And this is the soule of man, for by reason euery man created doth knowe his creatour which is onely God that created al thynges of nothyng. Man thus created of God doth not dyffer from a beast, but that the one is reasonable, which is man, and the other is vnreasonable the which is euery beast, foule, fythe, & woyme. And for as much as dayly we do se and haue in experience that the most part of reasonable beastes which is man doth decay in theyr memozy, & be obliuious, necessary it is to knowe the cause, and so consequently to haue a remedye.

**The**



## The Breviary

**¶** This impediment doth come eyther naturally or accidentally.

**¶** A remedy.

If naturally a mans memory is tarde of wytte and knowledge or vnderstandynge, I knowe no remedy, yf it come by greate study or sollicitudenes, breakynge a mans mynde about many matters the which he can not comprehend by his capacite, & although he can comprehend it with his capacite & the memory fracted from the pregnancy of it, let him vse odiferous sauours and no contagious ayers, and vse otherwhyle to drinke wine and smell to Amber de grece, euery thyng which is odiferous doth comfort the wyttes, the memory and the senses, and all euill sauours doth hurt the senses and the memory as it appereth in the Chapitre named Oblinio.

**¶** The. 322. Chapitre doth shewe of the rydge:  
bone or the backe bone.

**S**pina is the latin worde. In greke it is named Achan te. In Englyshe it is named the backe bone or the rydge bone, the which may haue many diseases, as ach and other peynes.

**¶** The cause of the diseases.

**¶** This disease may come of great lyfites, and straines byoles or strypes, and it may come of medlyng to much of or with venerious actes, also a bone or bones in the backe may be dislocated or out of ioynt.

**¶** A remedy.

For the back the grece of a fore, or the oyle of a fore is good & so is the oyle of Spyke, or the oyle of Camomyl, or the oyle of mastike, or the oyle of Yllies. In old causes the oyle of Annifer is good, and so is the oyle of Alabastrer, and the oyle of Castore, and the oyle of Scorpions, and a pyrch cloth is good.

**¶** For Siuanchi loke in the Chapitre named Angina.  
**¶** Siphac is an Araby worde, it is a pellicle or a skyn growynge out of the mydwyffe the which doth discede to the spondyls of the backe. And doth susteyne the stomake and the guttes, and endech in the nether parte of the bely, and of this Siphac the two didimes be ingen  
Dyed

dyed the whiche doth discende to the stones ouer a bone  
named perten, for the didimes loke in D.

**C** The. 323. Chapitre doth shewe of lytle woymes the  
whiche doth brede vnder the skyn in  
the handes and fete.

Woymes

**S**trones is the latin word. In Englyshe it be woymes  
that doth brede vnder the skyn. And there be .ii.  
kynnes, the one kynne brede in the handes and wrestles  
and the other doth brede in the fete, and they be named  
degges.

**C** The cause of this impediment.

**C** These woymes be ingendred of the corruption of  
bloud and fleume.

A remedy.

**T**ake of quicke syluer moystyed an vncc compounde it  
with blacke sope and anoynt the places.

**C** Sintexis is the greke worde. In Englyshe it is na-  
med the weakenes and faintnes the which doth come af-  
ter a great sickenes. A remedy is to eate good meates  
and drynkes, and to haue good cheryshyng.

**C** The. 324. Chapitre doth shewe of syncopa-  
cions oz soundynge.

Soundinge.

**S**incopis is the greke word, and so is Lipothomia, in  
latin it is named Conficio. In Englyshe it is named  
syncopacions oz soundynge, and some doth name it in  
latin Paruamors.

**C** The cause of this impediment.

**C** This impediment doth come of infection about the  
brayne and the harte, makynge there opilacions oz els it  
doth come of some extreme sicknes, it mai come thowgh  
great heate and soden colde, and so econuerse, it maye  
come of doyng to much of venerious actes, doing more  
then a man is able to perfourme it may come by replexi-  
on, takynge of superfluous meates and drynkes, it may

D. i.

come



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come of and thozowe great sweates, oz sweatynge, oz suphes, oz bathes, it may also come of to muche myzth haupnge to much myzth in fantasticall matters.

A remedy.

For and chesely beware of the premisses, ble temperance, and than if such accident causes do come take and eate a race of grene Gynger, oz drynke a sponesfull of Aqua vite, oz els of Aqua composita, and rub the pulles of the bryne & heate with Rose water, and Vineger, and holde to the nose of the patient redolent saours.

The. 325. Chapire doth shewe of verpunge  
oz the Dycker.

Verpung.

**S**ingultus is the latin worde. In greke it is named Alexos ligmos. In Araby Alsoach. In Englysh it is named the yere oz the hicket, and of some the Drunken mans cough.

The cause of this impediment.

**T**his impediment doth come of a colde stomake oz some euyl humour about the herte, it may also come of to much dzyng, and therfore many men doth name it the Drunken mans cough.

A remedy.

For this matter a sponesfull of Aqua vite, oz Aqua composita is good, and so is a race of grene gynger, oz a race of gynger parced and cut in iiii. oz. v. peeces and to swalowe theym ouer one after an other, as hole as one can. Also Diatriapiperon is good for this matter, and so is burnt Galmesey oz burnt Secke, and so is pera Constantini, and pera simplex Saleni

The. 326. Chapire doth shewe of a mans spetill.

Spetill.

**S**putum is the latin worde. In greke it is named prisma. In Englysh it is named a mannes spetill the which doth shewe dyuers tymes the infirmitie of mans body, as white and viscus fleume doth sygnifie that the sickenes doth come of fleume. The spetill the whiche is viscus and blacke oz lyke leade, doth sygnifie that the sykenesse doth come of a mylancoly humoure. The  
spetill

spettyll whiche is citrine oz glasy doth signifye that the sickenes doth come of coler. The spettyll which is tawny oz reddythe doth signifye that the infirmitie doth come of bloud. The spettyll whiche is whyte and not viscus but indifferent doth signifye health. The spettyll which is soiny doth signifye a rawe stomake. The fleume that is lyke the whyte of a rawe egge doth signifye a rawe stomake, slacke and slowe of digestion.

For Sideratis loke in the Chapitre named Camo.

¶ For Sirlen loke in the chapitre named Phrenitis, & Lethargos.

For Sophena loke in the chapitre named Mediana.

For Sopo2 loke in the Extra. in the end of this boke.

¶ For Soma loke in the chapitre named Corpus.

For Soda loke in the chapitre named Cephalargia.

For Sparma loke in the chapitre named Natura.

¶ For Sompnus loke in the Extravagantes in the ende of this boke.

The. 317. Chapiter doth shew of the crampe.

Spalinos is the greke worde. Spalinus is the barba The Crampes crous word. In latin it is named Convulsio, oz Contractio nervorum. In Englishe it is named the cramp which is attraction of sinewes, and there be. iiii. kindes the first is named Empyosthotonos, the which is when the head is drawen downward to the breste. The second is named Thetanos, & that is when the forehead and all the whole bodye is drawen so vehementely that the bodye is unmouable. The third is named Opisthotonos, and that is when the head is drawen backward oz the mouth is drawen toward the eare, for these three kyndes loke in theyr chapitres. The fourthe kynde is named Spalinos, the which doth drawe the synewes very straght and asperously in the fete and legges.



**C** The cause of these infirmities.

**T**his infirmitie doth come eyther of to much bene-  
trousnes, specially bled after a ful stomake, it may com-  
also thozowe debilitie and wekenes, oz for lackynge of  
bloud and nature, & it doth come after a great sickenes.

**A** remedy.

**T**he kynges macle hath a great helpe in this matter in  
halowynge Crampe rynges, and so geuen without money or  
pericion. Also for the crampe take of the oyle of Yllyes and  
Castoy, yf it do come of a colde cause. If it do come of a hot  
cause anoynt the sinewes with the oyle of water Yllyes and  
wyllowes and Roses. If it do come of any other cause, take  
of the oyle of Euforbium and Castoy and of Hyetroy, and  
confecte oz compounde all together and anoynte the place or  
places with the parties adiacent.

**The splen.**

**C** The. 328. Chapter doth shewe of a mans Splene.

**S**plen is the greke word. In latin it is named Lien or  
Liena. In Englishe it is named a mans splene whi-  
che is a spongiuous substance lyeng vnder the thort rib-  
bes in the lefte syde, and it doth make a man to be mery  
and to laughe, although melancoly resteth in the splene,  
if there be impedimentes oz sickness in it, as sorow, per-  
cifulnes and care, and anger oz such lyke maketh ma-  
ny men and women to haue suche impedimentes in the  
splene, as opilacions and appostumes and suche lyke.  
Melancoly meates, harde chese, and feare is not good  
for the splene, and if any man be spleneticke let hym vse  
mery company & let hym be let bloud of a veyne named  
Saluatella, of the left side, some doth vse to let bloud in  
a veyne named Basilica on the left syde, but I saye that  
every thyng the whiche doth hurte the lyuer. Doth hurte  
the splene, and every thyng that is good for the lyuer, is  
also good for the splene: and who so ever wyll make  
the hardnes of the splene whole, fyrst take the mary of a  
calfe and the mary of an hart, and the fatnes of an hog  
of

of a Capon, and of a ducke, and the oyle of swete Al-  
mons of like porcion, myre this together and anoynte  
the region of the splene, and drye the lunges of a fore,  
make powder and eate it with sygges, for th's matter  
loke in the Chapitre named Lien in the Extrauagan-  
tes in the ende of this boke.

¶ For Splenatica passio, loke in the Extrauagantes  
in the ende of this boke.

¶ For Sputum sanguinis loke in the Chapitre named  
Emoptoica passio.

¶ The. 329. Chapitre doth shewe of a mans spirite.

Spiritus is the latin word. In greke it is named pneuma <sup>Spirite.</sup>

or pneuma. In Englyshe it is named a spirite, I do  
not pretende heare to speake of any spirite in heauen or  
in hell, nor no other spirite but onely of the spirites in  
man, in the which doth consist the lyfe of man, & there  
be thre, naturall, animall and bytall, the naturall spy-  
rite resteth in the head, the animall spirite doth reste in  
the lyuer, & the bytall spirite resteth in the hart of man.

¶ To comfort and to reioyce these spirites.

¶ First lyue out of syn, and folowe Chrystes doctrine, & the  
ble honest myrth and honest compayne, and ble to eate good  
meate, and drynke moderatly. For this matter loke in the  
Chapitre named Trima.

¶ For Squame loke in the Extrauagantes in the end  
of this boke.

¶ For Squinacia loke in the Chap. named Angina.

¶ The. 330. Chapitre doth shewe of thyrsis  
or drynesse of a man.

Sitis is the latin worde. In greke it is named Dipsa, Thyras.  
In Englyshe it is when a man is thyrsy or drye.

¶ The cause of this impediment.

¶ This impediment doth come many wayes, eyther  
it doth come by some sicknes or els by drunkennes, or





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els by some heate in the lyuer oz stomake, oz els it doth come by hotnes of the aper oz els of extreme labour, it may come by eatynge of salt meates.

### A Remedy.

If it do come of a hot stomake oz a hot lyuer, qualifie the heate of the lyuer, as it doth appere in the Chapitre named Spar. If it do come otherwyle, eate .v. oz .vi. Prunes, & kepe one of the prune stones in the mouth, and otherwyle coule the stone with the tongue in the mouth. Drizacta oz the sicupe of Violets, oz Oximel diuretyke is good.

### The. 331. Chapitre doth shewe of a sickenes named Soda.

Peine in the head,

Soda is the latin woꝛde. In Englyshe it is peyne in the head, and there be two kyndes, vniuersal and perticuler, the vniuersal holdeth a mans whole head, and the perticuler is in a perticuler place in the head, in the which is peyne.

### The. 332. Chapitre doth shewe of the Strangury.

Strangury.

Stranguria is the greke woꝛde. In latin it is named Stilleidum vrine. In Englyshe it is named the Strangury, the which is a dystylling oz droppinge of a mans water dyuers tymes in one houre with great peine and burnyng in the issus of man oz woman, oz els it is an opilacio in the necke of the bladder, and thozow the stone oz els by some impostumous humour.

### The cause of this infirmitie.

This infirmitie doeth come of some vlceration in the bladder oz raiues of the backe, oz els it may come thozow accreditte oz sharpnes of the water, it mai come also of to much heat oz to much coldnes in the backe & bladder.

### A Remedy.

First if the bell be consumed, ble clifters oz suppositers, the reforme the matter the which is offendant. And if it do come of heat ble suger roset, & the thye kyndes of Saunders com-  
pounds

pounde with the sirupe of *Myrtillus*. If it do come of colde,  
use *Myrtidatum*, *Diaolibanum*, *Diamyne*, or *Diagalanga*.

**C** For strangulacio loke in the Chapitre named Suffo-  
catio.

**C** The. 333. Chapitre doth shewe of knesynge.

**S**ternutacio is the latin worde. In Englishe it is na knesynge.  
Smed sternutacion or knesyng the whiche is a good  
signe of an euill cause.

**C** The cause of this impediment.

**C** This impediment doth come of dilacion of the pores  
of the brayn, or of coldenes or heate in the heade, or it  
maye come castynge by the syght towarde the lyght or  
sonne.

**C** A remedy not to knese.

**C** If a man wpll not knese, let hym holde his nose harde  
with his fyngers, and yf a man wpll knese take a strawe or  
a rythe and tye it hym selfe in the nose, or els take of the pou-  
der made of *Eliborus albus*, otherwyle named knesyng pou-  
der.

**C** The. 334. Chapitre doth shewe of barrennesse  
of a woman.

Barrennesse,

**S**terilitas is the latin worde. In greeke it is named  
*Stirolis* or *Acarpia*. In Englishe it is named barren-  
nes of a woman when she can not conceaue a chyld.

**C** The cause of this impediment.

**C** This impediment doth come of to muche humdite  
in the matrix or in the place of conception, for when the  
seede of man is sown, and the woman can not retayne it  
but doth slyp away from her, there can be no concepti-  
on. Also if mans nature be weake he can get no chyld,  
therfore the defaute may be as well in the man as in the  
woman.

**C** A remedy.

For this matter loke in the Chapitre named Conceptio, & in  
the chapitre named Coitus, & in the chapitre named Embrio,

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in the



in the Chapitre named Abhorsus, and let the man that is weke vse restorative meates and drynkes, and vse cordyalles and mysh with honest company, and let the woman take no thought and vse good thynges as man dragon, peches, and peper yf she be fat.

¶ The. 335. Chapitre doth shewe of a mans stomake.

Stomake

**S**tomachus is the latin worde. In greke it is named Stomachos. In Englyshe it is named a mans stomake, there be two maner of stomakes, the one is an appetide to eat and to drynke, and the other is a besseil in man the which doth receaue meate and drynke in to it, and is lyke a pot in the which meate and lycour is put in, and as the fyre doth decoct the meates and the broth in the pot, so doth the lyuer vnder the stomake decoct the meate in mans body, and yf the lyuer be out of order the stomake can not be in good temper, wherfore loke in the Chapitre named Epar, and rectify him and rectify the stomake, and yf he be out of order all the body is out of temperance. The stomake is rough within and smoth without.

¶ The cause of this matter is shewed partly.

¶ But the cause may come other wayes, as by anger, or feare, or great studyng vpon many matters, or by extreme heate, or by surfetynge, or such lyke doth hurt the stomake.

¶ A remedy.

¶ To comfort the stomake, vse Synger and Salpynale, vse mysh and wel to fare, vse peper in meates, and beware of anger, for it is a shroude haue that maketh all the body fare the worse.

¶ The. 336. Chapitre doth shewe of stonnyng of a membre of a man.

Stonnyng.

**S**tupor is the latin worde. In Englyshe it is named a stonnyng in the fete or legges, armes or handes, in a man or woman, some doth say that this impediment is

is a slepe as thus yf one manne doth aske an other that hath this impedimente, he wyll saye my legge oz myne armes is a slepe.

**The cause of this impediment.**

**This impediment doth come of lackyng bloudde in the member where it is, oz els that the spirites be letted that they can not haue a recourse to the sinewes oz els bloud doth lacke in the beyngs.**

**A remedy.**

**First rub the place with a blew or a scarlet cloth, and yf wde be vse Shlebothomy, and anoynt the place with the oyle of Turpentine, oz with the oyle of Rosemary flowets, named in greke Anthos oz such lyke oyles.**

**For Suberati loke in the Chap. named Nictalopis.**

**For Strathomata loke in the Chapitre named Tubercula.**

**For strume loke in the Chapitre named Chirades.**

**For succubus loke in the chapitre named Epialtes.**

**For Subeth loke in the Chapitre named Caros.**

**For Surditas loke in the Chapitre named Cophosis.**

**The. 337. Chapitre doth shewe of Sweetyng  
oz the Sweetyng sickenes.**

**Sweat.**

**S**vdor is the latin worde. In greke it is named Hydros, In Englyshe it is named sweat, and there be dyuers sweates, the one doth come by labour, the other may come by sickenes and payne, and those be hot and colde, and there is an other sweat the which is vchemēt and that sweate is named the sweatynge sickenes, and some sweates doth stycke and some doth not.

**The cause of these impedimentes.**

**The cause of sweates, eyther it doth come of heat oz corruption of the ayer, oz it may come by one person infectyng another, oz as I sayd by labour oz some sickness**

**A remedy for the Sweetyng sickenes.**

**First kepe the patient not so hot not so cold but in a temperance**  
**and**



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and let him not cast out armes, fete, nor legges out of the bed; let the hed be couered & the face open, kept a fyer in the chamber be the aper neuer so hote, eate no meate for. xxiij. hours, onles it be an ale breue, drinke warme drinke, & no wyne, & euery thing that is receiued, sucke it throzow quilles of a Swa or Rose. iiii. or. v. quilles put together the one in an other, & they the which be not infected let the beware of infectious perils for the sicknes is infectiue, & is one of the kindes of the plague or pestilence, for unnatural sweats the which doth com to it, then a Saphire is good to drinke it or to hold a Saphire in ones hand or els take of Mirrils and of Rose leues, of eche of them. iii. lances, make powder of it and cast it in the fetes, there or smok and lay some to the pulles, & drinke of the e forthayd things soden in ale, and anoynt the pulles of the harte braine & the Luer with the oile of Mandrake. And as for sweat that doth drinke loke in the chapitre named Fretor adellatum.

¶ The. 338. Chapitre doth shew of Suffocacions.

**S**uffocacion or Strangulacio be the latin wordes. In Englyshe it is named a suffocation the which doth come two wayes, the one is a suffocation of the matric & the other is a strangulation, for the suffocation of the matric loke in the chap. named sterichi puiux. As for the suffocacio or strangulacio I do pretēd now to speke.

¶ The cause of this impediment.

¶ This impediment doth come many wayes, it doth come by hasty eatyng or drynkynge thozowe the which comes or some droppes of drynke falleth into the welsande or throte boll, it may come by lyenge open mouthed, and some woorme of flye, or any other grosse matter may happen into the throte boll, it maye come by an impostume or a grosse fleume sodeynely rysynge maye make strangulations and so consequentely soden death or els leopardy of death doth folowe.

¶ A remedy.

¶ If it doe come by hasty eatynge or drynkynge, fiske be not auidouse in the taking of it, but eate thy meate & drinke thy drynke with delibetacion. If it do come by lying open mouthed or by such matters & the occasion offit the which the moste commonly

of health.

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monly is thowse lyeng bryght. If it do come by an impostu-  
me in the orifice of the throte the which wilbe a rissig or swell-  
ing there, than if the reth be clapsed together open the mouth  
as wyde as may be & loke vnder the flap of the tounge, & there  
shall ye finde the impostume, & with your finger drawe it out  
of the sode berth doth folow. If it do come by viscus fleum thā  
ynke rather to much than to litle. And thei the which be infe-  
sed with fleume purge it, & let them vse Locsanum de pino, but  
Diacoridon is the highest remedy, or Dianucum al is one, for  
the Grecians doth vse this worde Diacoridon as the Latins  
doth vse Dianucum. Also Scrocorum andromachū doth mawe  
rate and doth desolve appostumacions. Also a plaister made of  
Diaquilon & oyle of Vitols doth desolve and maturate hot  
impostumes, & Cerorum Sandalinum and oyle of Violetes is  
good for an hot appostumacion that is inflamed, and the oyle  
of Philosophers named in latin Oili philosophorum is good  
for impostumes of the Splene. Also emplastrum de Aliis is  
good for impostumes in the bowels. Also the oyle of Mallyx  
is good for harde appostumacions in the stomake.

The. 339. Chapitre doth shewe of a supne  
eye or gogle eyes.

Strabositas is the latin worde. In Englyshe it is na Bagle eyed  
med a squynt or a gogyll eye.

The cause of this impediment.

This impediment doth come eyther naturally or ac-  
cidentally, if it come naturally then the patient was so  
borne and there is no remedy, if it come accidentally it  
doth come by attraction of the lunctwe within the eye.

A remedy.

Use the medicines that is for a perticuler Bally, and for  
the Crampe, but beware what is put into the eye, except it be  
alde, unlesse it be womans mylke and the bloud of a dove.

For Suspirium loke in the Extrauagantes.

Thus endith the letter of S. And here fo-  
loweth the letter of T.

The. 340. Chapitre doth shewe of touchyng  
the which is one of the. v. wytes.

Touchyng.

Taenus is the latin word. In greke it is named Aphi  
In Englyshe it is named touchyng or handlyng, &  
of handling or touching be. it, soztes, the one is venarius  
and



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and the other is auaricious, the one is thoroowe carnall concupiscence, and the other is thoroow cupitie of worldly substance or goodes.

¶ The cause of these impedimentes.

¶ The fyrste impedimente doth come eyther that man wyll not call for grace to god not to displease hym, or els a man wyll folow his luxurious sensualitie like a brute beaste, The seconde impediment the which is auarice or couetyse wyll touch al thynges and take as much as he can get, for all is fythe that cometh to the net with such persons,

¶ A remedy.

¶ For these matters I knowe no remedy, but only god, for there is fewe or none that doth feare God in none of these causes, yf the feare of God were in vs we wolde not do so, Iesus Helpe vs all Amen.

¶ For Tabes loke in the Chapitre named Phehis,

¶ The. 34. Chapitre doth thew e of costinenes.

Costinenes.

**T**ENISMos is the greke worde. And some doth name it Tenasmon. The barbarous word is named Tenasmus. And the latenistes doth name it Tenesmus, & some latenystes doth name it Gemitus. In Englyshe it is named sorowe or waylynge, and I am not so good a grecian to declare, discusse, or define as some auctours doth wypte in this matter, for as many doth saye that Tenasmon is a difficil thing for a man to make his egestion or sege, and all this matter consydered all is combined or couened in one impediment the which is costinenes, the which is when a man can not go to his egestion or to sege, howe be it the faute is in a gut named Incestinum rectum the which is opilated, for a man wolde faine do his egestion and can not.

¶ The cause of this impediment.

¶ This impediment doth come of to lyttle drynking of ale

ale or here, and it may come of to muche drynkyng of wyne, and it may come of eatynge of costyue meates, or els of superabundance of coler adusted.

**C** A remedy.

**C** Use to cate laxative meates, and thysle or thysle a wecke with mylke or potage cate halfe a sponesful or more of powder of Scene, with two peny weyght of Synger, or els use as much as a Walnut of Cassia fistula, or some other gentle purgacions, as Polypody or mercury, or such lyke.

**C** The. 342. Chapitre doth shewe of the impediment of the eye.

**T** Arphati is the barbarous worde. In latin it is named <sup>eye.</sup> Macula in oculo. In Englyshe it is named a spot or a pushe in the eyes.

The cause of this impediment

**C** This impediment doth come of a reumaticke humour descendyng to the eye.

**C** A remedy.

**C** Be let blond in a beyne named Cephalica, and seth solt wyrtes in whyte wyne, and use to make plaisters of it, or els use the water of plaincaine.

**C** The. 343 Chapitre doth shewe of one of the kyndes of the Crampe.

**T** Heranos is the greke word. The barbarous word <sup>Crampe,</sup> is named Tetanus, out of the which is vsurped a word named Tetanisi. Thetanos in Englyshe it is named a crampe the which doth pull the head backwade, & doth drawe the body so vehementely that for a space a man shalbe immovable, for this matter loke in the Chapitre named spasmos, and use the medecines that there be specified, and beware of venerious actes after a full stomake, and beware of anger and feare.

**C** For Teras loke in the Chapitre named Monstrum.

**C** For Tetanisi loke in the Chapitre named Thetanos

**C** For Talpa loke in the Chapitre named Testudo.



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**F**or Testiculi loke in the Chapitre folowynge vnto  
Chozar.

The. 344. Chapitre doth shew of a sickenes  
named Testudo.

**T**estudo is the latin worde. And some do name it tal-  
pa. In Englyshe it is a sickenesse the whiche doeth  
crepe vnderneath the skyn of the heade, & if it do corrupte  
the scull this sickenes is incurable, but I do saye there  
is a difference betwixt Talpa and Testudo, for Testudo  
is an impostume hauynge a litle bladder, and so hath  
not Talpa.

The cause of this impediment.

**T**his impedimente doeth come of a venenous hu-  
mour which is tumozule.

A remedy.

First purge the head and the stomake with the pilles of Coche  
& shauie the head, and than make incision crosse wise, and pull  
out of the tumozule matter and than lay down the skin  
and vse sanative salues.

The. 345. Chapitre doth shew of a Tympany  
in the bely.

Tympany.

**T**impanitis is the greke worde. The barbarus worde  
is named Timpanides. In Englyshe it is named a  
tympany the which doth make ones belly to swel like a  
tabor or a drounler, and the fleshe of the body doth pine  
away, and it maketh one very thort wynded and very  
faynt.

The cause of this infirmite.

**T**his infirmite doth come of ventositie intrused in  
the bely.

A remedy.

First beware of al maner meates that doth ingender winde, as  
frutes, colde herbes & suche lyke, also beware of drynkyng of  
new ale or new beere, and of eating of newe bread, of chese  
mutes and such lyke thinges. Furthermoze for this matter  
the bely must be kepte laxative with purgacions & clisters and  
suppe

suppositers. And in most piller for this matter is bled incisiss  
for if there be no incision ther can not be longe lyfe, drags for  
this matres is good that doth break wind, & so is euery thig  
the which doth make a man to belch oz fatre.

The. 346. Chapter doth shew of feare.

**T**imor is the latin word. In greke it is named Dilia feare,  
In Englyshe it is named feare, & there is nothinge  
so euill to the herte as a sodeyne feare, for feare dothe  
byynge in death to the herte.

The cause of this impediment.

This impediment doth come many ways, as feare  
by fyre, feare by water, feare of greate displeasure of a  
great man, feare of kyllynge and such lyke.

A remedy.

for this matter thanke god of all aduersite, & vse mery com-  
pany and so vse thy selfe that thou feare nothing but God.

The. 347. Chapter doth shew of ringing oz  
sounding in a mans eare.

**T**innitas aurium be the lat. n wordes. In Englishe it  
is named syngynge oz a soundyng in a mans eares <sup>ispyng in</sup>  
and this doth pronouciate deafnes. <sup>the eare.</sup>

The cause of this impediment

This impediment doth come of ventositie oz boynde  
the which is in the head and in the eares and can not get  
out.

A remedy.

first purge the head, and than take of the oyle of Castore, oz  
ys of the oyle of radish & put it into the eare oz eares, the oyle  
of byrrer Almonds is good, & so is oyle of Beem indilled into the  
eares with blacke wolle.

The. 348. Chapter doth shew of lytle  
wheales in the head.

**T**inea is the latin worde. In Englyshe it is named wheales oz  
lytle wheales oz scabbes in the skyn of the head, and <sup>skabs.</sup>  
there be manye kyndes and sortes of these infirmities,  
some



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some be moyst and some be drye, some be lyke tea tes, & some be lyke lytle hong colmes, and some be lyke hops oz wheten bzanne.

The cause of this infirmitie.

**T**his infirmitie doth come eyther by corruption of bloud, oz els by abundance of reume oz some vaporous humour.

A remedy.

**F**or to haue the heade, oz clypaway the hears, than purge the heade with gargarices and sternutations, and purge the head and stomake with pylls of Cocher, and anopnt the hea with the oyle of Samomyl, oz with the oyle of Almonds, oz with the oyle of Tisiolets, do this thre dayes and thre nightes, than after that washe the head with dregges oz lyes of white wine, in the which a lytle Roche alome is desolued, and after that stampe onyons and garlyke together and rub the head with it thre oz foure tymes, and after that anopnt the head with the iuice of Coriander and hony, oz els stampe Dones Dunge with oyle olyue and anopnt the head. v. oz. vi. tymes, oz els take thre vneces of Bozes grece, and an vnce and a halfe of Wymes stone, stampe altogether, and than put to it an vnce of Mercury mortified with fastynge spetyll and anopnt the head,

The. 349. Chapitre doth shewe of one of the kyndes of Leprousnes namid Tria.

A kynd of  
leprousnes.

**T**ria is the latin worde. In Englyshe it is named the tyze oz the propretie of an adder which is full of scales, so is this kynde of leprousnes full of scales and scabbes, corodyng the fleshe.

The cause of this impediment.

**T**his impediment doth come of a venemous and a melancoly humour.

A remedy.

**F**or this vse Treacle and purgacions and vomites, & than take of Mercury mortified with fastynge spetyle and Wymes stone, of eche an vnce, of Bozes grece thre vneces, compounde this together and vse to anopnt the body, & than vse Ruyhes and barbes, and smetes.

**F**or Tria loke in the Chapitre named Prills.

The

of health

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**C** The. 350. Chapitre doth shewe of an impostume named Topinaria.

**T**opinaria is the latin worde. In Englyshe it is an <sup>apostume.</sup> impostume in childrens heades, and yonge persons.  
The cause of this impediment.

**T**his impediment doth come of abundance of swete hume or els of abundance of bloud with hume.

A remedy.

**T**ake three Onions of a good quantite, and three egges, and coit them together in the hot emeries of the fyr, than stamp them together and incorporate all together with olbe bozes grece, and make playsters, and if nede be make incision, and than mundaype the place, and after all this incerate the place, and than skyn it with salues.

for Tonfille take in the Chapitre named Paristhomia.

**C** The. 351. Chapitre doth shewe of Dytopyng of a mans mouth towarde the eare.

**T**ortura oris be the latin wordes. Almanfor doth <sup>A wype</sup> name it Contractio. In englyshe it is named a palsy <sup>mouth.</sup> which is false, for it is moze never a Crampe then a palsy for it doth attract the sinewes of those partes.

The cause of this impediment

**T**his impediment doth come of coldnes taken or els of an anger, or of a spice of a perticuler palsy.

A remedy.

**T**ake of Musterde halfe a pynte, and let the patient with his owne handes take two or three sponesfulles in his handes chafynge the one hande with the other, & than let hym make fricacions, rednyng the syde of the mouth the which is drawen to the one syde to byynge it to the other syde, do thus. v. dayes, and vlt dyuers tymes gargarites and Acurtacions,

**C** The. 352. Chapitre doth shewe of peynes in the Belly. <sup>Peynes in</sup> **C**orminium or Tormen be the latin wordes. In Englyshe <sup>the belly.</sup> it is a payne in the belly, or a fretynge in the belly.

P. i.

The



**C**

## The Breuiary

**C** The cause of this impediment.

**C** This impediement doth come eyther of coldenes in the guttes, oz els of wynde intrused in the belly, and can not get out, and it may come of constupacion.

**A** remedy.

**C** First kepe the belly warme, and se that thou be not cosgure, and beware of eatyng colde meates and colde herbes, & frutes, and vse Diacriapierion and diaggres, and clysters, oz els suppositers.

**C** The. 353. Chapitre doth shewe of the Shakyng of the heade and handes.

**Shakyng.**

**T** Remos is the greke woorde. In latin it is named Tremor oz Ictigacio, oz Morbus officialis. In englyshe it is named an official sickenes, for as much as it doth occupate an officiall member, for it doth make a mans heade to shake, oz the handes oz other partes to quake.

**C** The cause of these impedimentes.

**C** These impedimentes doth come thozowe imbecillitie oz weakenes of the sinewes, also it maye come of extreme colde oz greate feare, oz thozowe a greate anger and beware of dzyngyng in the moonyng, but eatyng somewhat before.

**A** remedy.

**C** First beware of colde, of feare, and of anger, and then vse to washe the necke & the hands with the water that Sage and balme hary byn soden in.

**C** The. 354. Chapitre doth shewe of the Brest bone.

**The brest bone.**

**T** Horax is the greke woorde. In latin it is named Torax. In Englyshe it is named the breste bone, the whiche may haue dyuers impedimentes.

**C** The cause of these impedimentes.

**C** These impedimentes of the breste bone eyther doth come of some great bzolpyng, oz els of some putrefieng of it oz such lyke.

**A** remedy.

**C** First for this matter interally easye and gentle purgacions

as these folowynge, Powder of the coddres of Sene, Mercury polypod, Cassia fistula, Syllule aurea, Syllule Cochle, and suche lyke, and for a bryse take Sparmaceti with warme ale and Malmesy. And exterially these oynementes be good for the brest bone, oyle of Myntes, oyle of Spyke & such lyke.

**C** The. 355. Chapitre doth shewe of a mans stones.

**T**esticuli is the latin worde. In grecke it is named Stones. Orchia. In Englyshe it is named a mans stones, the which may haue many impedimentes.

**C** The cause of the impedimentes of the stones.

**C** These impedimentes doth come by some of the kyndes of the hernies or els by some other humour descendinge from the body to the coddres makynge swellings or burnynges, or some other appostumacions, and it may come by a bryse.

**C** A remedy.

**C** If it do come by any of the kyndes of the Hernies loke in the Chapitre named Hernia. If it do come any other wayes anoynt the stones with Unguentum album, or els make pul-tes and Mollyfyenge bathes, or such lyke be good.

**C** The. 356. Chapitre doth shewe of the Wesand or throte boll.

**T**rachea arteria be the latin wordes. In englyshe it wesande. Is named the wesande, or the throte bol, by the whiche the wynde and the ayer is conueyed to the longes, & yf any crome of bryde, or drop of drynke go or enter into the sayde wesande, yf a man do not coughe he shulde be strangled, and therfore whether he wyl or wyl not he must coughe and lay befoze hym that is in the throte and mouth, nor he can be in no quietnes vnto the tyme the matter be expelled or expelled out of the throte, as it doth moze largely appeare in the Chapitre named Strangulacio.

**C** The cause of this impediment.

**C** This impediemente doth come of gredynes to eate



## **C** The Breuiary.

or drynke sodeinly not takyng leysure, also it may come of some flye inhausted into a mans throte sodeinly as I haue sene by other men as by my selfe, for a nyte or a flye comyng vnto a mans mouth when he dothe take in hys bryeth and ayer, loke what small thyng is before the mouth is inhausted into the welande, and so it perturbeth the patient with coughynge.

A remedy.

**C** For the fyrst cause be not to greedy, eate and drynke with leysure, fearynge God, and as for the seconde cause I commit onely to God, for this matter coughynge is good.

**C** For Trixcom loke in the seconde booke in the Extravagantes.

**C** The. 357. Chapitre doth shewe of Swellynge of wartes and of agnelles.

Wertes.

**T**uber is the latin worde. In Englyshe it is named euery swellynge or rysynge of the fleshe. Tubercula is a diminutive of the latin word Tuber, and in englyshe it is named a werte or an agnell growyng in the fete or tootes, and in latin they haue many kindes and termes as Mellicerides, Gangilia, Athoromata, & Stratomata

The cause of these impedimentes.

**C** These impedimentes doth come many wayes, first be wartes in the handes, face, or other superiall partes, it doth come of grosse and corrupt humours, if it be agnelles it doth come of chafynge of the feete & of straight hosen on the fote, specially it doth come of straight shoes werynge, and it may come by nature.

A remedy.

**C** Fyrst clyppe of theyr heades, and than rubbe them well with Alome water and bay salt, do this ix tymes, and lay vnter the places thyn plates of leade.

The. 358. Chapitre doth shewe of a Cough.

Cough.

**T**ussis is the latin worde. In greke it is named Vix. In Englyshe it is named a Cough.

The

**¶** The cause of this impediment.

**¶** This impediment doth come of the longes, or els of a reume distyllinge to the asperous atture, or the pipes of the longes.

**¶** A remedy.

**¶** First for this matter let the patient be kept in a cleane ayer without corruption of draughtes, dung hylls, & euil saours & flauours, let the patient beware of sleeppng of holofes and firetes, & daunsing vpon rishes there where much duste is vnder the rishes, these thinges obserued & kept, than the patient muste excheue and refraine from certein meates and drinks & breades. First from breades, as stale and newe breade, from soden breake, as semnelles and Crackenelles, and also Cake bread and crustes. After this new Ale or Beere, sower Ale or beere, or sower sider or wine, let the patiente refraine from it, Egges, mylke, and specially harde chese & nuttes, let the which hath the Cough eat none of it. A Drisane made vnder this maner. First take of Enula capane rotes. iiii. vneces mādifestid & sliced thi. of Slope. ii. handfulls more or les, as the time of the yere shal requyre, for in somer whan the vertue is in the herbes, is worth. iiii. handfulls in winter, thā take of Fenell rotes the pith pulled out, or els Fenell sedes the weight of an vnce & a halfe, of Anis sedes. iiii. vneces, of great raisins the stones pulled out, a quarter of a pound, of Figs pulled in peces halfe a pound, of Licorice brosed half a pound, of Barly clen: sed or piked clene and brosed, & so putrified. iiii. hādfulls, serh al this togither in a galon of running water, strained & boile al togither til it be consumed to lesse than. iiii. quartes, & than straine it & let the patient drinke morning, none, & nighte. ix. spoonfull at a time. And whan this drinke named a Drisane is done, let the patiente purge him selfe with pilles of Coche or with pilles stomarical, & after that vse Loclanum de pino. ¶ In this matter wolde not that sodenly a restriction shuld be cured lest perauenture thow such soden mutacions inconuenience might fall, for a soden mutacion is death. And who so euer he be the which can cough so long he can not die, but beware the after clappes. And I do say, who so euer that can coughe and expulse or expel the viscus matter that wolde stop the pipes shal liue long, & thei the which that wold be holpen of an olde cough and do pretende to stop vp the breath and the lyfe and all, let him go about to stop vp the coughe, good it is to take medicines to relate, or to lose viscus fleume.

**¶** Thus endeth the letter of C. And here  
foloweth the letter of A.



The. 359. Chapitre doth shewe of the  
small pockes.

Small pockes



Alfore minores be the latin wordes. In  
Englyshe it is named the small pockes  
the whiche wyll breke out fyrste as small  
pushes, and after that they wyll be scab-  
bed after a styngynge sozt.

The cause of this impediment.

This impediment doth come moze of the corrupcion  
of bloud then any other humour, it may come of a men-  
struous humour in the conception of a chylde, wherfore  
this infirmitie is an accident cause to youth, age is not  
infested noz infected with this infirmitie, onlesse it be  
thorow a great contagious ayer recept and taken of in-  
fectious persons, and if the pacient be so generated, be-  
ware of leprosie consequently wyll folowe.

A remedy.

Fyrst let al phisicians beware, not onely in this infirmitie  
but in many other, not to minister medecines exetrial, which  
shulde be repercussive, which is to saye, to dryue in the infir-  
mitie to the body, and beware in this matter of opntements  
and bathes, and of colde and open ayer, oz of pykynge oz  
touching any of the pushes oz scabbes, kepe the paciēt warme  
& let him oz her be of a good dyet to comfort bloud, although  
that some experie doctoures in this matter wolde that a man  
shulde exhaust bloud out of a veyne named Mediana.

Swellynge  
of veynes,

The. 360. Chapitre doth shewe of swellynge of the  
veynes specially in the feete and legges.

Varices is the latin word. In Englyshe it is named  
swellynges of veynes in the feete and legges, and  
in other places aboue any naturall course.

The cause of this infirmitie.

This impediment deth come diuers wayes, eyther  
by extreme labour with goynge, leapyng, daunsynge,  
wrastryng, oz suche lyke, oz els it doth come of some  
ewyl

euill humour descendynge from the superiall partes to the inferiall partes, and as I do precisely knowe, this matter is much grounded vppon ventositie the whiche is the principall cause.

¶ A remedy.

¶ If yf nede be, exhaust bloud out of the Basilike veyne, and then purge the mater with vera cussini, or with pylls of Lapidis lazuli, and than take of the skurfe of Iron in a synthes forge a handfull, of wheten brian thre handefull, sethe this in whyte wyne or in lyes and washe the place thre times to bedwarde, and purge coler.

¶ For Varuce loke in the Chapitre named Acrochoragones.

¶ The. 361. Chapitre doth shewe of the principall veynes.

**V**ene is the latin worde. In greke it is named *Ueynes*, *ssthigmos*. In Englyshe it is named veynes, a veine is a cunnite that doth contein the principall bloud in man, takynge theyr original or begynnynge of the lyuer. There be many principall veynes in man, as the ramus veynes, then be these veynes, Mediana, Cardiac Cephalica, sophera, Basilica, Epatica, saluatella, & the hemorodiall veynes they be named princypall veynes, for as much as they do perteyne to the principall members, and they be the principall veynes, for as muche as the principalltie of all other veynes resteth in them, and hath a confluence, or a courle and recourse to and from them, furthermoze for this matter let them looke that wolde haue moze knowledge in the Chapitre named Mediana and in Phlebothomia.

¶ The. 392. Chapitre doth shewe of venym or poysonynge.

**V**enenum is the latin worde. In greke it is named *Uenym*, *Ios*. In Englyshe it is named venim the which is the most subtilist matter that can be, for nature doth abhorre it, consyderynge that it doth infecte and cozrupte



not onely official mēbers, but also the principal mēbers

The cause of this matter.

This matter doth come of some venemous woorme, or beast bytyng or styngyng, and poysonyng doth come by eatynge or drynkynge of poyson, howe be it in Rome they wyl poyson a mans sterpe, or saddle, or any other thyng, and yf any parte of ones body do take any heate or warmenes of the poyson, the man is then poysoned.

A remedy.

If a man do perceiue that he be poysoned, first let him vomit, and geue him purgacions, Clusters, or suppositers, & let hym bloud of these beines named Mediana & Cardiaca, and vse to drinke Treacle or Mirridatum, and also garlyke and Beeto is good agaynst poyson or poysonyng. If one be stonge or bitten with a venemous beast or woyme, loke in the Chapitre named Moyses reptilium.

Ventositie.

The .363. Chapitre doth shew of ventositie.

VEntositas is the latin word. In greke it is named Auemodia. In Englishe it is named ventositie or wynde.

The cause of this impediment.

This impediment doth come dyuers wayes, as by longe fastynge or takynge of extreme colde, or eatynge of frutes, or eatynge of potage or lewes, or grosse meates and such lyke.

A remedy.

For this matter vse to eate Diaspermaton, or Diasteteron, or Diacimian, or els take Anis sedes, of Caraway sedes, of fenel sedes of Ginger, of Sertual, of cloues, of Comin sedes, of cheb. drames, make powder of al this and vse a portion euery dal with meates, drinckes or porages, and beware of colmenes and vse dyedge.

The .364. Chapitre doth shew of diuers kyndes of wormes.

Wormes.

VErmes is the latin worde. In greke it is named Scolices. In Englishe it is wormes. And there be many

many kyndes of woymes. There be in the bodye three  
 sortes, named Lumbrici, Ascarides and Cucurbite. Lu-  
 brici be longe whyte woymes in the body. Ascarides be  
 small lyttle whyte woymes as bygge as an here a halfe  
 an ynche of length and they be in a gut named the lon-  
 gacion and they wyll tyccle in a mans foundement. Cuc-  
 urbiti be square woymes in a mans body, and I haue  
 sene woymes come out of a mans body lyke the fashion  
 of a maggot, but they haue but swart or hauing a dark  
 colour. Also there be woymes in a mans hands named  
 Sirones, and there be woymes in a mans feete named  
 degges, then is there a rying worime named in latin Im-  
 petigo. And there may be woymes in a mans teeth and  
 eares, of the which I do pretende to speake of nowe, as  
 for all the other woymes I haue declared theyr proper-  
 tie and remedies in theyr owne Chapitres.

¶ The cause of woymes in a mannes Eare.

¶ Twoo causes there be that a man haue woymes in  
 his eares, the one is ingendred thowowe corruption of  
 the brayne, the other is accidentall by crepyng in of a  
 worime into a mans eare or eares.

¶ A remedy.

Infill into the eare the oyle of bitter Almons, or els the oyle  
 of wormewoodde, or els the iuice of Beete, warme euery thinge  
 that must be put into the eare.

¶ For Vertigo loke in the Chapitre named scoromos.

¶ The .365. Chapitre doth shew of a mans bladder.

**V**Esica is the latin worde. In greke it is named Ci Bladder  
 tis. In englishe it is named a mans bladder. the  
 which doth receaue the water or vyne the whiche doth  
 distyll from the lyuer and the raynes of the backe to it  
 by the poores named Vritides or Vrichides. The blad-  
 der may haue many impedimentes, as scabbes, vicer-  
 a



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clons, inflammacions, also a pally may be in the bladder  
or great debylite that one can not holde his water.

**C** The cause of these impedimentes.

**C** These impedimentes doth come commonly of euyl  
orderunge in youth, the other causes be shewed.

**C** A remedy.

**C** First anoynt the raynes and the coddies and other secreete  
places with the oyle of Scorpions, and drynke red wyne in  
the whiche Muskerons is soden in. Also I do aduertise every  
man to discharge oft the bladder and neuer to holde in the wa-  
ter, for by restryctyng of the water such impedimentes be in-  
gendred, and so is the gout.

**C** For Vesice, loke in the Chapitre named Phlitanai.

**C** The. 366. Chapitre doth shewe of hym or her  
that can not slepe.

Wache.

**V**igilie is the latin word. In greke it is named Gri-  
goria. In Englishe it is named watching or that  
that can not slepe.

**C** The cause of this impediment.

**C** This impediement doth come thowowe Idelnes or  
wekenes of the brayne, or els thowowe sickenes, anger,  
or fastyng, or els thowowe solitudenes of repletion, or  
extreme heate, or extreme colde in the fete or such lyke.

**C** A remedy.

**C** Take of the oyle of violettes an vnce, of Opium halfe an  
vnce, incorporate this together with womans mylke & with  
a fine linnen clothe lay it to the temples. Or els take of the  
leues of Henbane, stampe it and lay it to the temples. Or els  
ble to eate of letuse sedes, of whyte Popp sedes, of Mandra-  
goz sedes, of Saunder of eche thre drams, but about al thyn-  
ges myrrh is best to bedwarde.

**C** For Virago loke in the Chapitre named Mulier.

**C** The. 367. Chapitre doth shewe of a mans yerde.

A mans  
yerde.

**V**irga virilis be the latin wordes. In greke it is na-  
med Aedion. And some do name it Plosi or Hoxa-  
lis or Opsis. In Englishe it is named a mans yerde the  
which

whiche is a member full of sinewes, arters, and beines with lacertes and other ligamentes, the synewes doth procede from the newke which is the mary of the backe. The erection of the yerde doth come from the arters of the hert and the head. The beynes doth proceade from the lyuer. The lacertes and the ligamentes doth procede out and fro the thyres, specially of a bone oz bones there beyng. The yerde may haue many impedimentes as well within the condyte as without, vnder the skyn of the heade of the yerde.

The cause of these impedimentes.

These impedimentes doth come as I sayde manye wayes. If it do come interially in the condyte of the yerde it doth come of an hot colericke humour, oz els by some euyl humour ingendred eyther in the bladder, oz els in the raynes of the backe, and it maye come of an euyl disposed woman that is eyther fylthy oz els pretending to do man displeasure. If it do come exteriorly whiche is to say that the impediment be in, vnder, oz vpon the head of the yerde betwixte the skyn and the heade of the yerde, cyther it doth come of the heate of the body, oz els thowoe much medlynge with a woman, specially if she be menstruous, pocky, oz leprous.

A remedy.

If this impediment be in any interiall cause, vse to drinke milke, oz els drinke oft a good porcion of the water of hawes and iniect into the yerde the water of Camphire. If the impediment be betwixt the skyn and the head of the yerde and the heade selfe, washe the heade of the yerde dyuers tymes with whyte wyne. And after that vse the pouder of a rotten poste, oz any siccative medecines, oz els Populion, oz vnguentum Egiptiacum is good.

The. 368. Chapter doth shew of a mans syght.

Vltus is the latin worde. In greke it is named Oni-  
clies. In Englyshe it is named a mans syght the  
whiche may haue many impedimentes as spore blynde,  
dark



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starke blynde, gogle eyes & many other impedimentes  
as it doth apere in diuers Chapitres of this boke, spect  
ally in these Chapitres named Oculu, Tarphati, Arges  
mata, Bothor, Epiphora, Lacrime, Lencomata, Liptis  
eudo, Macula in oculo, Ophtalmia, Crdiolus, Pannu,  
Pecia in oculo, phlitania, pterigion, sebel, Vngula, &  
strabositas.

¶ The cause of these impedimentes.

¶ There can no impediment come to the eye, but either  
it doth come of an interial cause, or els of an exterall  
cause, as it doth appeare in the Chapitres of the afore  
saydes wordes.

¶ A remedy to clarify the sight.

¶ First vse gargarices & sternutacions, and easy purgaciōs to  
purge the head, & do as it is writte in the Chap. named oculu,

¶ For Vitiligo loke in the Chapitre named Luce,

¶ The. 369. Chapitre doth shew of Vlcers  
or vlcérations.

Vlcers

**V**Lcus or Vlcera be the latin wordes. In greke it  
is named Helcos or Helcea. In Englishe it is na  
med an vlcer or vlcérations the whiche is a putrified  
and a corrupt matter in a soze.

¶ The cause of this infirmite.

¶ This matter doth come of a colericke and a sharpe  
humour.

¶ A remedy.

First take of vnguentum Egiptiacum. ii. vnces, mixt with the  
juice of some garnades and mundify the place & that wil kill  
the malignite of it. Also it is good to wash oft the vlcer with  
the water of plantain, in the which a little roche Alom is de  
solued in, and let the patient vse a good diet, as well in mea  
tes as in drinckes and let him not be collie but laxative.

Naill.

¶ The. 370. Chapitre doth shew of a mans Naill.

**V**mbelicus is the latin word. In greke it is named  
Omphalos. In english it is named a mans naill  
the

of heath.

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the which may haue dryers impedimentes, for the na-  
uyll may fall out or be bursten or there may be some ap-  
postumacion.

¶ The cause of these impedimentes.

¶ These impedimentes doth come eyther of great cry-  
eng, or of greate halowynge, or of lewzynge, it maye  
come of a great brose, or lytyng, or straynyng.

¶ A remedy.

¶ First make a crulle of whyte sustan, and stiffe it with carded  
wool or Cotton, and then crulle in the matter, and after that  
let the patient drynke with stale ale the iuice of Daseys, Cens-  
tinody, Anetholme rotes, Quance, and the rotes of Polypo-  
dy, or sethe all together in claryed ale, and drynke of it moys-  
nyng and chynge, .xv. dayes.

¶ The. 371. Chapitre doth shewe of a colde  
apostumacion.

**V**Ndimia is the latin worde. And some doth saye it Apostume,  
is a barbarous worde. In Englyshe it is named  
colde apostumacion, whyte, and solte.

¶ The cause of this impedimente.

¶ This impediment doth come of a colde fleumatyke  
humour.

¶ A remedy.

¶ First maturate the cause with Pulcellis, than make a Co-  
roliac with Cantarides, then minish scutes and after that  
salues attractiue.

¶ The. 372. Chapitre doth shewe of a mans Nayles.

**V**Ngues is the latin worde. In greke it is named Naylest  
Oniches. In Englyshe it is named a mans nayles  
the which may haue dryers impedimentes, as fallynge  
of the nayles, or rotyng of nayles, and by porsynge  
or brosynge, or by strayte shoes weynge a man maye  
lose his nayles, and some mens nayles be verie harde,  
and some be soft.

¶ The



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**The cause of these infirmities.**

**The cause of the moſte parte of theſe impedimentes** is ſhewed before, yf the nayles be harde, it doth come of groſſe humours, yf the nayles be ſofte it doth come of gentyll nature.

**A remedy.**

**Who ſo euer that hath cruell nayles,** uſe the oyle of Roſes, and the iuyce of Plantayne myxt with the wyne of an egge and anoynt the nayles.

**The. 373. Chapitre doth ſhewe of vometyng.**

**Vomiting.** **V**omitus is the latin worde. In greeke it is named Emitos. In Englyſhe it is named vometyng, or a vomyt or perbzeakyng.

**The cause of this impediment.**

**This impediment doth come eyther voluntary or in** voluntary, yf it be voluntary it doth come by prouocation, as by puttyng the ſpynger into the throte or elſto put a ſecher or a bzanche of roſemary or ſuche lyke into the throte. Or elſ it may come by takyng ſome pociõ or ſome herbe, or ſome other medecine, if it do come inuoluntary, the it doth come of the malice of the ſtomake

**A remedy for inuoluntary vometyng.**

**Take of Anys ſedes two dzams, of Maſtike a dram, of gin** ger a dram and a halfe, of all this make fine powder, and put it into. v. ſponefull of Roſe water and with ſuger let the patient drynke it. I do gyue this pociõ without ſuger, or elſ take of Opium a dram, myxe it with the iuyce of Plantayne and a lytle ſaffron and drynke of this thre or foure tymes.

**For Volnulus loke in the Chapi. named Cordapsis.**

**A mans**  
**boyce.**

**The. 374. Chapitre doth ſhewe of a mans boyce.**

**V**ox is the latin word. In greke it is named Phonē In Englyſhe it is named a mans boyce, the whiche may haue dyuers impedimentes, as hoſſneſ, bzayſinge, and otherwhyle it is taken away.

**The**

**¶ The cause of these impediments.**

**T**hese impedimentes doth come many wayes, either by syckenes, or els by leprousnes, or it may come by halowynge. or by extreme lewrynge or cryenge, or by to coragious synngynge, fetchynge a greater compasse the easely a man can reche. Also it may come thowgh great colde takynge after an heate, it may come of cryenge & callynge vpon brute beastes, and it maye come of cole dust, or any other dust or smoke the which may opplate the organs or pypes of the brest.

**A remedy.**

**¶** For the cōtrewe coldnes and drinke buttered ale or buttered beere, and ble easy purgacions, and warme and swette meates for all coler meates and salt meates and bytter thynges bee not good for the boyce.

**F**or Vrinaloke in the seconde booke named the Extra  
uagantes.

The. 375. Chapitre doth Methode of the condites  
of the brine.

**V**Richides or Vritides be the latin wordes. In eng  
lyshe it is the cundites thozowe the which the wa-  
ter doth passe, and some do name them the water gates  
the which be tyed to the matrix of a woman, the whiche  
maye haue certeyne impedimentes as stoppyng of the  
water by the stone oz by some grosse humour.

The cause is the web.

**A Remedy.**

Applyt vnto clysters or els suppositers, and to drynke Berberis  
sedes and a litle Treacle made in fine powder, drynke it with re-  
nnethe wyne, or wythe wyne, or with posset ale.

Pls. 376, Chapitre de l'histoire d'une femme  
secrete membre.

**V**vlua is the latin worde. In greke it is named *Hi, Porta vena-  
stira*. In english it is named a womans secret me<sup>tr</sup>is.  
ber the whyth is the gate oꝝ doze of the matrix oꝝ bellye,  
and



and there may brede many diseases, as blcers, scabbes, appostumes, fyssures, fystles, festures, the pockes, and burnynge of an harlot.

**The cause of these infirmities.**

**M**any of these infirmities doth come by lyeng with an vnclene man oz men, oz lyenge with vnclene women oz vnclene persons.

**A remedy.**

**F**or a remedy for all these aforesayd diseases, loke in the Chapitres of the propre names of the wordes, and there is remedy sufficient.

**The. 377. Chapitre doth shewe of woundes.**

A wounde,

**V**lnus or Vulnere be the latin wordes. In greke it is named Trauma or Traumata. In Englyshe is named wounde oz woundes, and there be dyuers sortes of woundes, some be newe and freshe woundes and some be olde woundes, some be depe woundes, and some be playne woundes, and some fystuled, and some be festered, some be vlceraed, and some hath fyssures, and some hath none.

**The cause of woundes.**

**M**ost commonly woundes doth come thozow an harlot, oz for an hounde, it doth come also thozow quaterlynge, that some hot anythe bloud wolde be out, and diuers times woundes doth come thozow dzoukennes for when the Drynke is in, the wyte is out, and then haue at thee, and thou at me, fooles be they that wolde them parte, that wyll make such a dzouken mart.

**A remedy.**

**I**f it be a greene wounde, fyrt stanche the bloud, and if the wounde be large and wyde styche it, and after that laye a playster and let it lye, xx. houres oz more, than open it, and mundfy it with whete wyne. And yf the wounde be depe sicke playsters made with Olibanum, Frankensence, Myrrour, Treos, the brain of Venes, and Arisologia rotunda, and such lyke. If the wounde be plague take of the rootes of

Hylyes

lylles, of pome granade ryues, of Galles, of Aloes oz such lyke. If the woundes be indifferēt, the wound mundified, vse the poudre of myrttilles and rose leaues and such lyke, and let the patient beware of venereous actes and of contagious men and drinke.

**¶** Vnea loke in the addicions after the Extraneagantes.

**¶** The. 378. Chapter doth shew of the Vuels.

**V**uele is the latin worde. In Englishe it is named **uuel** the whiche doth lye in the rouf of the mouth lyke lyttle longe teetes and other whyle they doe swell, and other whyle they do fall downe out of theyr place.

**¶** The cause of these impedimentes.

**¶** If vuels do swell it doth come thowowe abundance of reume oz els thowowe a hotte humoure, if the vuels do fall eyther it doth come by labour oz by heete, oz els thowowe great sickenes and weakenes.

**¶** A remedy.

**¶** If it do come of reume, vse gargarices and sternutacions. purge the head and the stomake with pilles of Coche. If it do come of heat purge coler, and put vp the vuels that doth fall with the thome lapinge paper on the thome, & vse to cate pepper oz els take the poudre of a snail that is burnt & myre it with Hony and lay it on the ende of the thom and than put vp the vuels.

**¶** Thus endeth the letter of. U. And here followeth the letter of. X.

**¶** The. 379. Chapter doth shew of an impediment in the eyes.



**R**ophthalmia is the greke worde. In Englishe it is named a blasse oz an impediment in the eye, the whiche maye come certeyne waies.

**¶** The cause of this impediment.

**¶** This impediment doth come of an euill wynde



wynde or els of some contagious hete or of an euyl hu-  
mour of such lyke; for the eye wyll neyther swell, nor  
water nor droppe.

**A remedy.**

I mighte here shewe of many salubrious medicines, but the  
best methode that I do knowe is to let the matter alone and  
medle not with it but were before the eyes a peece of blacke  
sarcenet and eate neyther harlyke nor onions nor drynke no  
fyncke nor strong ale, and it wyll were awaye.

**The 380. Chapitre** doth shewe of a gut the whiche doth lye  
behynde the welsande or throte boll thow  
the which meate and drynke doth passe  
out of the mouth into the stomake.



**Ysophagus** is the latyn worde. In greke it  
is named Oysophagus or Meri. In english  
it is named Isophagon or the mery, or the  
gut of the stomake the which doth descende  
from the Epiglote to the orifice of the sto-  
make, there is nothyng that dooth passe thow the  
throte boll or the welsande but one ye wynde, yf by  
chaunce there do at any tyme any droppe of drynke or  
crome of breade or fye, or any such lyke thynges do the  
happe into the welsand there is no remedy but to cough  
it out agayne, yf so be that there do by greedy eatynge  
or els by any other misfortune that any fythe or flethe  
bone, or any other thyng do stave in the orifice of the  
prenominated. Isophagon otherwyse named the mery,  
then do as it shall folowe.

**The causes be shewed.**

**A remedy.**

**If** there happen a bone, or a pyn, or any other thyng into  
ones throte, fynd prouoke a vompte, & yf that wyll not helpe  
drynke a sponesfull or more of oyle Olyue otherwyse named  
in Englande Salade oyle, and drynke wel, & slepe vpon it.

**If** or Ypichima lake in the Chap. named Catharacta.

foz Yposarca loke in the Chapitre named Anasarca or Hidropis.

**C** The. 381. Chapitre doth shewe of them that doth abhorre water.

**Y** Droforbia or Hidroforbia be the greeke wordes the vsual woꝛde of latin is derpyed out of greke named Ydroforbia as is sayde, I haue seene and red that the barbarous woꝛde is named Euforbium whiche is false, foz Euforbium is a gumme. Hidreforbia in englyshe is abhorynge of water as I lerned in the partes of grece, and some doth say it is water in the belly, and some doth say that it is an impediment of hym that can not not se the waues of the sea oꝛ soundyng of the water but his stomake is turned and muste, oꝛ els is redy to perbzeake oꝛ to vomyt.

**C** The cause of this impediment.

**C** This impedimēt doth come as many auctours doth say of a melancoly humour foz the inpotent is named a melancoly passion, but I do saye as I do knowe not onely by my selfe but by manye other whan I dyd vse the seas, and of all ages, and of all complexions beyng in my company, that this matter dyd come moze of coler then melancoly, considerynge that coler is mouable and doth swymme in the stomake.

**C** A remedy.

Foz this matter purge coler & melancoly humours, foz I my selfe, which am a phisicion is combered much lyke this passion, foz I can not away with water noꝛ waters by nauigation wherfoze I do leue all waters & to take my selfe to good ale, & otherwhyle foz ale I do take good gascon wyne, but I wyll not drynke stronge wines, as Malmesey, Romney, Romanisk wyne, wyne Noorse, wyne greke, & Secke, but otherwhyle a draught oꝛ two of Muscadel oꝛ Basterd, Oley, Caprycke, Aligant, cyze, Raspyce, I wyll not refuse, but white wine of Angou, oꝛ wyne of Orleans, oꝛ Kenythe wyne, white oꝛ red is good foz al mē, there is little red Kenythe wine, except it grow about Bon beyrd Colyn, there be many other wines in diuers



### 313. The breuyary.

regions, prouinces & countreys that we haue not in england  
But this I do say; that all the kingdomes of the world haue  
not so many sondy kyndes of wyne, as be in England, and  
yet there is nothing to make wyne of.

Thus endeth the letter of. y. and here folo-  
weth the letter of. z.

**The. 382. Chapitre doth shewe of  
Dye scabbes.**

Scabbes,



Erma or Zerna be the latin woordes. In  
greke it is named Psora or Lichen the bar-  
barous worde is named Lichena. In En-  
glyshe it is a kynde of scabbes the whiche  
be infectious.

The cause of this impediment.

**This impediments doth come of dysynkyng of euyl  
drynkes and of eatynge of contagious meates, specy-  
ally by lyenge with infectious persones, it maye come  
of the corruption of blode, or els by some monstrous  
humoure.**

A remedye.

Take of salte water a galon, and seth in it. iiii. handefulles of  
cromes of wheten bread that is leuand, & wash the body with  
the water thise or thise, or els wash the body in the sea. ii. or  
iii. tymes, or els take the bran made of Coole sedes iii. hand-  
full, of the powdre of Gymsstone. ii. vnces seth this in a pott  
of whyte wyne or kyngre, and wash the body. iii. or. iiii. tymes.

**The. 383. Chapitre doth shewe of an impo-  
stume that doth come of flemme.**

Apoustume,

**Imie is the latin worde. In englysh it is an impo-  
stume ingendred in a flemmatyke humour.**

The cause is shewed.

A remedye

First purge flemme than maturate the matter, & than launce  
the impostume, or els make a cozotine, and make rennes & after  
that minister salues attractiue, and than maturate the fleshe  
and anointe the place.

**The**

**¶ The. 384. Chapitre doth shewe of a pannicle  
the whiche shalbe reherled.**

**Z**ebus is the latin worde. In englyshe it is a panni-  
cle oz a caule compounde of twoo thyn tunicles of  
dyuers artoures, and baines and sarnesse, it doth couer  
the stomake and the guttes, and it doth kepe the heats  
of them and doth defende the colde, this pellicle oz pan-  
nicle oz caule may be relaxed oz broken.

**¶ The cause of this impediment.**

**¶ This impediment doth come of some great strayne  
brose, oz fall, oz some great lyft oz such lyke thynges.**

**¶ A remedy.**

**¶ I pray make incision, and after that canterise the abstracti-  
on, and I haue seene the cut canterised that the flure of bloud  
shulde not folowe, the oucrplus of my mynde in this matter  
and all other matters I do commit it to the industry of wyse  
and expert physicians and Chyrurgions.**

**Here endeth the first boke, examined in  
Oxforde in June the yere of oure Lorde  
M.CCCCC. xlvi. And in the reigne of  
oure soueraigne Lorde kynge Henry  
the eyght, kynge of Englande,  
Fraunce, and Irelande,  
the. xxxviii. yere.**

**A.iii.**



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 licle of call, Folio. c. xxii,  
 Finis Tabule.

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W

P

THE SE  
CONDE BOKE OF  
the Breuyary of  
Health, named the  
Extrauagantes  
foloweth.

Compiled by Andrew  
Boord of Whilicke  
Doctor.

Anno. 1557.



## The Preface.



Whoso euer wyll knowe to numbre in Al-  
gorisme he may knowe by the nombryng the cha-  
piers of these two bookes comprehended in one  
volume, for it teacheth one to numbre from  
one to CCC. and od, and so by it one for this  
matter may come to a further knowledge in Al-  
gorisme. Also in this booke a man shall knowe the Iudicialles  
of Urines and of the Pulses with dyuers other infirmities,  
the which I dyd omit and leue out of the fyrst booke. And for  
as muche as I, nor no manne els can wyte so playnely the  
termes of Physicke that every man can perceiue the receytes.  
Therefore I do aduertise and do counsell all men to consulte  
with some expert Physycy in makynge and orderynge of such  
receytes and medecines. Furthrmore learned men and othere  
may well interrupte and replehende me for wytyng my incon-  
gruie that the latin wordes be not truly sette in theyr cases  
with the Englyshe wordes, vsynge dyuers dyuers tymes the  
nominatiue case for other cases. I do it for no other purpose  
but that ignozant persons may the better vnderstande the mat-  
ter. For I do not wyte these bookes for learned men, but for  
simple and vnlearned men that they may haue some knowledge  
to ease them selues in theyr diseases and infirmities. And be-  
cause that I dyd omit and leaue out many thinges in the first  
booke named the Breviary of health. In this booke named the  
Extravagantes I haue supplied those matters the whiche  
shulde be reherced in the fyrst booke. And nowe to conclude,  
yf I haue omitted any thyng necessary to be exprest  
in these bookes, or haue not satisfied euery mannes  
mynde of theyr infirmities or diseases, I do remitte  
this matter to the further industry and iudge-  
ment of discrete doctours of Physicke  
and experie maysters of  
Chierurgy.

¶ Thus endeth the pface.

The fyfte Chapitre doth shewe of the  
dyslemperance of the stomake.



Norexix is the greke worde, the barbarus  
worde is Anarexia. In latin it is named  
Stomachi distemperamentum. In englysh  
it is named a distemperance of the stomak  
oz auersion of the stomake from inate.

The cause of this impediment.

This impediment doth come of evil humours in the  
stomake, oz els thozowe imbecillitie oz weakenes of the  
stomake, oz els thozowe greate inirmitie the whiche  
doth take aboay a mans stomake oz appetyde.

A remedy.

The cause dygested all sower thynges and sauces doth pro-  
voke an appetyde, for this matter loke in appetitus in the bze  
nary of health.

The seconde Chapitre doth shewe of lytle fat  
graynes in the browes.

A Sarnar or A-neria be the araby wordes. In latin  
it is named Aggregacio or Materie pinguis in su-  
percilia. In Englyshe it is named a fatte matter in the  
browes, the whiche be granulose aggregacions.

The cause of this impediment.

This impediement doth come of fleume oz els of  
teume.

A remedy.

first washe the place with whyte wine thre tymes, and af-  
ter that anoynt the browes with the oyle of wormewood and  
purge fleume.

The thyrde Chapitre doth shewe of hoze  
and of whyte beares.

Canfies is the latin worde. In greke it is named  
Poliotos. In Englyshe it is named hoze oz whyte  
beares.

The cause of this infirmite.

This matter doth come eyther naturall oz els acci-  
dentally.



Dentally, yf it do come naturally it doth come thowowe age and melancoly humours, yf it do come accidentally it doth come thowowe feare, sorowe, greate trouble, great sickenes, and it maye come o. to muche blage of venerious actes.

A remedy.

If it do come naturally, that thinge the which nature doth give, no man by learning can take it away. If it do come accidentally use the Electuary de Aromatibus, or the confectiō of Alharife, and anoint the head with the oyle of Costine.

The. 4. Chapitre doth shewe of Chafynge specially vnder the eares.

Caroli is the latin worde. In Englyshe it is named chafynge, specially vnder the eares. And some doth say it is an ulceration betwyxte the skyn and the heade vnder the eares.

The cause of this impediment

This impediment doth come byuers wayes, as by euill humours in the head, or byenge with vncleane, or incontinent persons, or eatynge or drynkynge some euill thyng.

A remedy.

If age, yme, and strength will permit it, open a veine named Sophena and exhauste. ii. or. iii. vnces of the side that the impediment is in, & after that purge the matter, & take of Cassia of Diacatolic, of ech halfe an vnce, of the electuary of lilles, ii. drams, & with the water of endive make a posset & drinke it at. iii. times, and if neede be use Clitters and suppositers, and make plaisters after this maner. Take of Malowes, of lilles lenes, of Camomil, of ech an handful, of Mellilote an vnce & a halfe, seche al this in faire water, and put into it the oyle of Dil, of the ole of roses, of the oyle of Camomil, of ech an vnce and make plaisters of it and lay it to the place diuers nights so bedwarde.

The 5. chapitre doth shewe of Cartilagines or Bristles.

Cartilago is the latin worde. In greeke it is named Chondros. In Englyshe it is named cartylages or grystles

gryttles, to the which many impedimentes may come, as ache, and weryng of ioyntes, and such lyke.

¶ The cause of this impediment.

¶ This impediment doth come of some great colde, or els by some euyl myfortune or chaunce.

¶ A remedy.

¶ First the oyle of Turpentine myxt with Bees sore oyle is good, or a pych cloth is good, and so is euery thyng the whiche is good for the ioyntes, therfore loke in the Chapitre named Juncture in the Brevary of healeth.

¶ The. 6. Chapitre doth shewe of a Surfyt.

¶ Aros is the greke worde. In latin it is named Craspula. In Englyshe it is named a surfyt.

¶ The cause of this impediment.

¶ This impediment doth come most comonly of euyl rule or euyl dyet, or eating or drynkynge to much meate or drinke, or eatyng rawe or euil meates and drynkes.

¶ A remedy.

¶ The best remedy for a surfyt is to abstaine longe after that the surfyt is taken, and to slepe much, or els to labour it out and for this matter purgaciens be good, so be it that age and tyme wyl permit it. And after a surfet a draught of Aqua bisse may be infered.

¶ Chinus is the iuice procedyng of meate digested.

¶ The. 7. Chapitre doth shewe of Agnelles in a mans fete.

¶ Calus is the latin word, and some do name it Papule. In Englyshe it is named cornes or agnelles in a mans fete or toes.

¶ The cause of these impediments.

¶ This impediment doth come by weryng of straffe shoes, by reison of the which the fete and the toes dothe not lye at lybertie with ease, and then labour with heate obuyatynge or beyng concurrante together doth pro-



**C**

## The Extrauagantes

create oz ingendzed this aforesayd impedimente.

**A remedy.**

**E** First pare the Agnelles oz cornes with a sharpe knyfe vnto the tyme it doth come to the quicke fleshe that the bloudde runne out, wype away the bloud and than drop into the place oz places red waxe, and let it lye vnto the tyme it be consumed and than yf nede be reiterate this matter.

**The. 8. Chapitre doth shewe of a mans necke.**

**C**ollum is the latin worde. In greke it is named Anchin. In Englyshe it is named a necke. In the necke may be many diseases, as the crycke, oz shakynge oz such lyke.

**The cause of these impedimentes.**

**T**hese impedimentes doth come eyther by lyenge wyse with the necke, oz els it doth come of some colde taken in the necke, oz els by some reumaticke humoure dystyllynge from the head to the necke, oz it may come of drynkyng in the moornyng without bread oz meat eatynge, oz els by some great leare, oz els anger.

**A remedy.**

If it do come of reume purge reume, as it is specified in the Chapitre named Reuma in the Breviary of health. If it do come of coler, oz of debilitie of spondylles, anoynte the necke with the oyle of Anthos, otherwyle named the oyle of Rosemary flowers, and beware of soupyng with the heade and necke, for this matter the oyle of Spike is good. If it do come of a crycke oz any other wayes, anoynt the necke with oyle of Turpentine compounde with a lytle aqua vite, and kepe the necke bene warme.

**The. 9. Chapitre doth shewe of the pyles oz swellynge in the foundement.**

**C**ondiloma is the greke worde. In latin it is named Rugosum ani tuberculum. The barbarus word is named Condolomata. In Englyshe it is named a swellynge in the foundment and some doth take this for the pyles the whiche I do take this impedimente of swellynge

lynge doth moze infect women then men.

The cause of this impediment.

This impediement doth come of reume and of the corruption of fleume.

A remedy.

For the waſhe the place thofe oꝝ thofe wifch wifche wifche, and than wifche ficative medecines.

The. 10. Chapitre doth ſhewe of a mans Buttocke bones.

Coxa is the latin worde. In greke it is named Ichia on, In Englyſhe it is named a buttocke bone, the whiche maye haue many displeaſures, as by a fall, a ſtrype, a boſe oꝝ ſuch lyke.

A remedy.

Take of Smalage and of Louage of eche two handfulls, of Malowes. iiii. handfull, of Deare ſuet two vnces, ſet all this in runnyng water, and after that bath & waſhe the place wifch the water, and than to bedwarde. lay the ſubſtance by pon the place. Oꝝ els take of the oyle of Turpentine. iiii. vnces and compounde it wifch aqua vite and anoynt the place diuers tymes, oꝝ els take of Rices fote oyle. iiii. vnces, of the oyle of Spys halfe an vnce, and anoynte the place as one ſhoulde grece a payre of olde bootes.

For Crasſitudo loke in the chapitre named Pinguedo in the fyrſt boke named the Breuyary of health.

The. 11. Chapitre doth ſhewe of a Demonſacke perſon, the whiche is poſſeſſed of oꝝ wifch the deuyl oꝝ deuyls.



Demoniacus or Demoniaci be the latin wordes. In greke it is named Demonici. In Englyſhe it is named he oꝝ they the whiche be mad and poſſeſſed of the deuyl oꝝ deuils & their propertie is to hurt and kyll them ſelfe, oꝝ els to hurt and kyll any other thyng, therfore let every man beware of them, and kepe them in a ſure cuſtody.



¶ The cause of this matter.

**T**his matter doth paille all maner of sickeneses and diseases, and is a fearefull and terryble thynge to se a deuyl or deuylles shoulde haue so muche and so greate a power ouer man as it is specified of such persons dyuers tymes in the gospel, specially in the. ii. Chap. tre of **L. Marke**. Chryste sendynge his disciples to preache the worde of God, geuyng them power to make sicke men whole, lame men to go, blynde to se. &c. Some of them dyd go by a mans that was possessed of deuils, and they could not make him whole. Shortly to conclude, Chryste dyd make hym whole. The disciples of Chryste asked of hym why that they could not make the possessed man of the deuyls whole. And Iesus Chryste said to the: this kynde of deuyls can not be cast out without prayer and fastynge. Here it is to be noted that now a dayes fewe or els none doth set by prayer or fastynge regarding not gods wordes, in this matter I do feare that suche persons be possessed of the deuyl although they be not itarke madde, and to shew further of demomake persons the whiche be itarke madde. The fyrste tyme that I dyd dwell in Rome, there was a gentylwoman of **C. it. nam** the whiche was possessed of deuyls, & she was brought to Rome to be made whole, for within the precinct of **S. Peters** church without **S. Peters** chapel standeth a pyler of whyte marble grated rounde about with **I. ron**, to the whiche our Lorde Iesus Chryste dyd tye hym selfe vnto the **pylles** hal, as the **Romaynes** doth say, to the which pyler all those that be possessed of the deuyl, out of dyuers countreys and nations be brought thither, and as they say of Rome such persons be made there whole. Amonge al other this woman of **Germany** whiche is. **C. C. C. miles** and odder, from Rome as brought

brought to the pyller I then there beyng presente with  
 great strength and violently with a. rr. oz mo men this  
 woman was put into that pyller within the yron grate  
 and after her dyd go in a preele, and dyd examine the  
 woman under this maner in the Italian tonge. Thou  
 Deuyll oz Deuyls I do absure the by the potencial power  
 of the father and of the sonne our Lorde Iesus Chyste  
 and by the vertue of the holy gholste that thou do shewe  
 to me, for what cause that thou doste possesse this wo-  
 man, what wordes was answered I wyll not wypte,  
 for men wyll not beleue it, but wolde say it were a foule  
 and great lye, but I dyd heare that I was afrayd to sa-  
 y any longer lest that the deuyls shulde haue come out  
 of her and to haue entred into me, remembryng what  
 is specified in the. viii. Chapitre of S. Mathewe when  
 that Iesus Chyst had made two men whole the whiche  
 was possesed with a legiō of deuils. A legiō is. xx. M. &  
 C. nyntety and nyne, the sayd deuyls dyd desyre Iesus  
 that when they were expelled out of the aforesayde twoo  
 men, that they myght enter into a herde of hogges, and  
 so they dyd, and the hogges dyd runne into the sea and  
 were drowned. I consyderynge this, and weke of faith  
 and a fearde, crossed my selfe and durste not to heare a se-  
 such matters, for it was to stupendious and aboue all  
 reason, yf I shulde wypte it, and in this matter I dyd  
 marueil of an other thyng if the efficacie of such ma-  
 kyng one whole dyd rest in the vertue that was in the  
 pyller, oz els in the wordes that the preele dyd speake  
 I do iudge it shulde be in the holy wordes that the preele  
 dyd speake, and not in the pyller, for and yf it were in  
 the pyller the Byshoppes and the Cardinales that haue  
 ben many yeres past, and those that were in my tyme,  
 and they that haue bin sence, wolde haue had in more  
 reference



reuerence, and not to suffre rayne, hayle, snowe, & such  
 wether to fal on it, for it hath no couerynge, but at laste  
 when that I dyd consyder that the vernacle the phisno-  
 my of Christ and scarce the sacrament of the aulter was  
 in maner vncouered, & al .s. Peters Church downe in  
 ruine, & vtterly decayed & nothing set by, consideringe  
 in olde chapels, beggers and baudes, hoozes & theues  
 dyd lye within them, asses & moyles dyd defyle within  
 the pzeincte of the Church, and byenge and sellynge  
 there was vsed within the pzeinct of the sayde Church  
 that it dyd pytie my harte and mynde to come and se a-  
 ny tyme moze the sayde place and Church. Then dyd  
 I go amonge the fryers mendicantes, and dyuersty-  
 mes I dyd se reuelathes pro de fundis hange vppon  
 fryers backes in walettes, then I went to other rely-  
 gious houses, as the Celestines and to the Charter-  
 house, and there I dyd se nullus ordo. And after that  
 I dyd go amonges the monkes & chaunons and cardy-  
 nalles, and there I dyd se hozroz inhabitans. Then did  
 I go rounde about Rome, and in euery place I did se  
 Lechery and boggery, decept and vsery in euery corner  
 and place. And yf saint Peter & Paule do lye in Rome  
 they do lye in a hole vnder an Aulter, hauing as much  
 golde and syluer, oz any other Jewel as I haue about  
 myne eye, and if it do rayne, hayle, oz snowe, if the wind  
 stande Ewarde, it shal blowe the rayne, haile, oz snowe  
 to saint Peters spelunke, wherefore it maketh manye  
 men to thinke that the twoo holy Apostles shoulde not  
 lye in Rome, specially in the place as the Romaines sai  
 they do lye. I do meruaple greatly that suche an holy  
 place and so great a Church as is in all the worlde, ex-  
 cept saint Sophis church in Constantinople, shuld be  
 in such a vyle case as it is in. Consyderynge that the bys  
 shopps

Bishops of Romes palice, & his castel named castel angel  
 standyng vpon the water oz great ryuer of Tiber with  
 in Rome, and other of their places, and all that Cardy-  
 nalles palacis be so sumptuously mainteyned, as well  
 without as in maner within, and that they wyl se theyz  
 Cathedral church to lye lyke a shopyng stie. Our Peter  
 pence was wel bestowed to the reedyfyng of S. Peters  
 Church, the which dyd no good but to nozise syn, & to  
 maintaine war. And shortly to cōclude, I dyd neuer se  
 no vertue nor goodnes in Rome but in byshop Adrys  
 days, which wold haue reformed diuers inozmities, &  
 for his good wil & pretence he was poysoned within. In  
 quarters of a yere after he did com to Rome as this ma-  
 ter with many other matters mo, be expessed in a boke  
 of my sermons, & now to cōclude who so euer hath bin in  
 Rome & haue sene theyz blage there, excepte grace do  
 work aboue nature he shal neuer be good man after, be  
 not these creatures possessed of the deuyl. This matter  
 I do remit to the iudgement of the reders, for god kno-  
 weth that I do not wyte halfe as it is oz was, but that  
 I do wryte is but to true, the moze pytie, as god know-  
 eth. Do not you thinke that many in this contre be pos-  
 sessed of the deuyl, & be mad, although they be not starke  
 mad, who is blynder thē he that wyl not se, who is mad-  
 der then he that doth go about to kil his owne soule, he  
 that wyl not labour to kepe the cōmandements of god  
 but dayly wyl bzeke thē doth kil his soule, who is he that  
 loueth god and his neighbour as he ought to do, but  
 who is he that nowe a dages do kepe theyz holy days, &  
 where be they that doth vse any wordes but swerynge,  
 lyenge, oz slaunderyng is the one ende of their tale. In  
 all the wolde there is no region nor countrie that doth  
 vse moze swerynge then is vled in Englande: for a  
 chylde



chylde that scarce can speake, a boye, a gyrl, a wenche,  
now a dayes toyf swere as great othes as an old knave  
and an olds drabbe, it was rled that when swerynge  
dyd come vp fyrst, that he that dyd swere shoulde haue  
a phylpp, gyue that knave or drabbe a phylpp with a  
club that they do stagger at it, and then they and chyl-  
dren wolde beware after that of swerynge whiche is a  
damnable synne, the vengeance of god both ofte hange  
ouer them, & yf they do not amend and take repentance  
they shalbe dampned to hell where they shalbe mad for  
euermore without end: wherefore I do coun-  
saile all such euyl dyposed persons of what degree soe-  
uer they be of, amende these faultes whyles they haue  
nowe leysure, tyme, and space, and do penance, for els  
there is no remedy but eternall punishment.

A remedy.

Wold to god that the kyng our soueraigne lord with his most  
honorable counceill wold ge a reformation for this swerynge &  
for othes, for the which synnes we haue had great punish-  
ment, as by here pice of coyne and other bylawes, for no man  
can remedy these synnes, but god and our kyng, for there be a  
perilous number of them in Englande if they were diligently  
sought out, I do speke here of heretikes as for swerers a ma-  
nede not to to seke for them, for in the kynges court & lordes  
cortes, in Cites, borowes and in townes, & in every house,  
in manner there is abhominable sweryng, and no man doth go  
about to redreffe it, but doth take swerynge as for no syn, whi-  
che is a damnable synne, & they the which doth vse it, be pos-  
sessed of the demyll, & no man can helpe them, but God & our  
kyng, for Demoniacks loke in the Chapitre named Agans.

¶ The. 12. Chap tre doth shewe of inuolun-  
tary ppyng.

**D**'ampnes is the greke worde, and the Latins doth  
use the sayde worde. In Englyshe it is named a  
passion of the bladder, out of which inuoluntarily doth  
passe or issueth out of the vtine of some menne that they  
can not kepe theyr water neyther wakinge nor sleeping  
and

and some men hauryng this passion in theyr slepe shall  
thynke and dreame that they do make water agaynst  
a wall, a tree, or hedge, or such lyke, and so dreaminge  
they do make water in theyr bedde.

¶ The cause of this impediment.

¶ This impediment doth come of great debyltye and  
wakenes of the bladder, or els thowge great frigiditie  
or coldenes of the bladder, or els of to muche drynkyng  
and slouthfulness.

¶ A remedy.

¶ For a remedy looke in the Chapitre named *asidius* in the  
first booke named the *Waryary* of health.

¶ The 13. Chapitre doth shewe of the  
emunctory places.

**E**munctoria is the latin worde. In englyshe  
it is named the Emunctorye or clensyng  
places of mans body. Heare is to be mar-  
ked that man hath thre principall members  
the hert, the brayne and the lyuer, and eu-  
ery one of these principall members hath emunctory pla-  
ces to clense them selfe, as the hertes emunctory places  
be vnder the arme holes there where the beares dothe  
growe. The brayne hath many emunctory places to  
purge hym selfe, as the eyes, the eares, the nose, the  
mouth, the heates, and the pooze of the heade. The ly-  
uer hath emunctory places, as the bladder, the founde-  
ment, and the flankes or the shere.

¶ The 14. Chapitre doth shewe of the  
passion of the lyuer.

**E**pasca passio is the latin wordes. In Englyshe it  
is named the passion of the lyuer, and who so ener  
hath this passion doth fele pynes in the ryght hyde.

¶ The cause of this impediment.

¶ This impediment doth come of a colerike humour,  
or els of myxt humours, or of menstruous humours.



A remedy.

Take purge coler, and vse easy purgacions, and beate of every thyng that doth hurt the liver, as hotte wyne and cyrris, and Aqua vite, and vse colde thynges, as Saunders, Souchybell, Endive, Dandelion, Lycory, and Spuerwort, letyce, and such lyke.

The. 15. Chapitre doth shewe of a mans weland.

**E** Piglodon is the greke worde. In Englyshe it is named the flappe of the weland or the throte boll, the which doth deuyde the two cundites, the one is the welande the which wynde doth passe in and out, and the other is named Glorhagon thowwe the whiche meate and drynke doth go into the stomake, as it doth appere in the Chapitre named Dysphnagos, in the Breuyarye of health.

The. 16. Chapitre doth shewe of excoziation.

**E**xcozacio is the latin word, in englyshe it is named excoziation or takynge awaye the skyn in any place of mans body. In Italian it is named Malum mule.

The cause of excoziation.

**E**xcoziation doth come two wayes, eyther voluntary or els involuntary, yf it be voluntary then the skyn is taken of by some knyfe, or some other instrumente, and yf it be involuntary, eyther it doth come by chafing or els by gallynge, that is to say eyther by goynge or by rydynge.

A remedy.

Take of Rose leues, of Plantaine leues, of Malowes, of Myrtles, of eche two handfull, sethe this in water, & put to it a lytle secke & washe the place thre nyghtes to bedward, and yf you can not get this, rub the place with a salow cadel.

The. 17. Chapitre doth shewe of eructuacions or belchynge.

**E**ructuacio is the latin worde. In Englyshe it is named eructuacion or belchynge.

The

The cause of this impediment.

This impediment doth come of greete ventositie in the botome of the stomake, and otherwhyle it doth come of greedy eatynge.

A remedy.

In this matter vse Diarrumpserion broken with wine, perapigea in this matter is good, and so be dyssges and langes made to breake wynde.

The. 18. Chapitre doth shewe of spyttyng of bloudde thowhe a cough.

Epima is the greke worde. In latin it is named spum saniosum exiens cum tussi. In Englyshe it is named spyttyng of bloud with a cough, for this matter looke in the Chapitre named Emoptoica passio in the fyrst boke named the beyuray of health.

The. 19. Chapitre doth shewe of the kyndes of fluxes.

**L**uxus ventris be the latin wordes, in englyshe it is named the flyre, and there bee thre kyndes named in latin Lienteria, Diarrhea, & Dissinteria. In Englyshe it is named the Lientery, the Diarrhi, & the Dysenterp. The Lientery egesteth or doth auoyde the meate in maner as it was eaten. The Diarrhy is a common lare. The Dissenterp is the bloudby flyre, & some doth name these flyres after this maner. Intestinal, Epatical & Sanguine. Intestynall cometh daye and nyght with fretynge in the belly. Epaticke or Epaticall flyre cometh without payne prykynge or fretynge. The bloudby or Sanguine flyre maketh excoziacion of the guttes with payne prykynge and fretynge.

The. 20. Chapitre doth shewe of werinelle of a mang body.



**F**atigacio is the latin worde. In greke it is named **Πόνος** or **Τάλαρος**. In Englyshe it is named weerynes to the body.

The cause of weerynes.

Weerynes doth come many wayes, as by extreme labour, doynge more then the strength of the body is able to performe, it maye come of the debilitie of the body, it may come thozowe sickenes, and it may come thozow rydyng upon a myll horse, or sytyng in an chyl saddle, specially when the horse is galled on the backe, or loze galled, then the horse is as sorry of his maister, as his maister is weery of hym.

A remedy.

After labour and weerynes, ease and rest is the best medicine. And of such matters do come of debilitie or sicknes, use a good dyet, and to be noursched with good meates and drynkes, and good lodgyng, and let no man labour no more then the strength of the body is able to do and to performe it. And of it do come thozowe rydyng upon a myll horse or chyl saddle, let hym geue ryde in no saddle nor upon a horse, galloppe nor mare, nor other beaſt, and he shall never be weery nor galled for such matters.

The 21. Chapitre doth shewe of a mans Jawes.

**F**auces is the latin worde. In greke it is named **Φάρυγξ**. In Englyshe it is named a mannes Jawes, the which may haue many impediments, as the cramp and the Palsy. &c.

The cause of these impedimentes.

These impedimentes doth come of reume causynge ach, or els it may come of a brose or a strype causynge the payne, or els it maye be a palsy or a crampe or they may be out of ioynt.

A remedy.

If it do come of reume, purge reume, as it doth appere in the Chapitre named Reuma. If it be out of ioynt stryke or set it in againe. If it do come eyther of a palsy or of a crampe, use frictions with the oyle of Musterde seedes, or els with Musterde and Callosy.

The. 22. Chapitre doth shewe of Pusshes  
oz wheales vnnaturall.

**F**ormica miliaris be the latin wordes. In Englyshe  
it is named pusshes, pimples, oz lyttle wheales.

The cause of this impediment.

**T**his impediment doth come of coler oz els of myrte  
humours, as of coler and fleume, oz of coler and me-  
lancoly. &c.

A remedy.

**T**ise to eate the sirupe of Sumstery, and purge the matter  
with Diacatholicon and Diafenicon oz other purgacions, as  
the cause requirerth, and after that take of Verdegrece, of ho-  
ny, of roche Alome, of eche halfe an vnce, of Rose water, of  
Plantaine water, of the iuyce of Celondine, of eche halfe an  
vnce, of whyte Arstnecke the weyght of, iii. lb. boyle al this to-  
gether and washe oz anoynt the place.

The. 23. Chapitre doth shewe of a  
mannes Knee oz knees.



**G**oni is the latin worde. In greke it is na-  
med Goni, in englishe it is named a mans  
kne the which may haue diuers impedime-  
tes, as ache, styfnes, swellynge, straining  
and it may be out of ioynte, oz els other-  
wyse hurte, and it may come by a goutte oz a spatycke  
passion, oz some extreme colde there taken, oz suche lyke  
impediment.

The cause of these impedimentes.

**T**hese impedimentes doth come of euyll order of a  
mans selfe, oz euyll dyet, oz by myfortune, oz of some  
principall sickenes. &c.

A remedy.

**I** do not knowe a better remedy then fricacions oz rub-  
bynges with a mans hande, takynge the oyle of Turpentine  
with the fricacion oz rubbynge, and for this matter an horte  
Colme tooide is not the worst medecine, oz playster applyea-  
sed to the place. &c.



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The. 24. Chapitre doth shewe of grosnes.

**G**rossities is the barbarous worde. In latin it is named Crassitudo. In greke it is named Pachites, in Englyshe it is named grosnes.

The cause of this impediment.

**T**his impediment doth come naturally, or els accidentally, if it do come naturally there is no remedy, yf it do come accidentally then it doth come eyther by greete drynkyng, or by grosse and great fedynge, or els of to much cheryshynge and nouryshynge of ones selfe.

A remedy.

Use purgacions and great study, and in meares & drinkes hie wyper, and eate vineger and sower sauces. For this matter loke in the Chapitre named Singuedo in the Breuery of health.

The. 25. Chapitre doth shewe of a mans goomes.

**G**ingue is the latin worde. In greke it is named Cula. In Englyshe it is named the goomes the which may haue many impedimentes, as wheles, blysters, fystles, bledynge, excoziation, and superfluous growynge of the fleshe of the goomes and such lyke.

The cause of this impediment.

**T**his impediment most comonly doth come of superabundance of reume dystyllynge from the heade to the goomes and dyuers other wayes.

A remedy.

If it do come thowowe reume, purge reume. &c. If it do come thowowe any Canker or fyble, loke in the Chapitres named Canker and Fisula in the Breuery of health. If it do come of superfluous fleshe remoue the cause with an opynmee named Unguentum Egiptiacum, and the water of Alooe is good to the goomes fricated or rubbed with sage leues.

The. 26. Chapitre doth shewe of difficulnes of openynge and closynge the eyes.

**C**esse is the araby worde. In latin it is named Difficultas aperiendi et claudendi oculos, in englyshe it is

is named when one can not with ease open and shut the eye liddes.

¶ The cause of this impedimene.

¶ This impediment doth come of viscus reume and grosse humours in the head.

¶ A remedy.

¶ First purge the head with gargarices and sternutacions, and than purge the head and the stomake with pylles of Coschee, and eate not the heades nor byaynes of the fleshe nor fysh, and beware to eate the fawres of all fyshes.

¶ The. 27. Chapitre doth shewe of the iiii. kyndes of the Goute.

Gouta is a barbarous worde, and there be. iiii. kyndes named in latin Chiragra, podagra, Sciatica, & Arterica, the one is in the handes and fynders, and armes, the which is named Chiragra, the other is named podagra, and that is in the feete and the toes, and the legges. The thyrde doth kepe the hokyl bone, and doth run to the knee, and in pzoce of time it doth descend to the ancle, and to the lytle toe, and is named Sciatica. The fourth kynde of the gout is named the gout arretycke the whiche doth runne all the ioyntes and partes of a mans body. For these matters loke in theyr Chapitres in the fyrst boke named the Breuiary of health.

¶ The. 28. Chapitre doth shewe of a mans throte.

Guttur is the latin worde. In greke it is named Larynx. In Englyshe it is named a throte the whiche is the whole space that doth conteyne the principal way that is named Isthaggon or the Arterye and the principall way of the bzethe the whiche is named in Latin Canna pulmonis or Trachea arteria otherwoyse named in englyshe the weland or the throte boll, & in this place may be ingendred many infirmities, as cancris, swell-

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lynge apostumes, as the squinces, and hozines, and such lyke, for the whiche loke in the Chapitres named Angina, Rancedo, Apostema, in the fyrst boke named the Breuery of health.

**The, 29. Chapitre doth shewe of franticknes.**



Yostianum is a kynde of franticknes, & it doth take the name of a greke worde named Hioftianus the which in Englysh is named Henbane, for who so euer doth eate of Henbane or of an herbe named Dwaile shall fall into a franticknes or a fantasticall mynde.

The cause is shewed.

**A remedy.**

Fyrst kepe the pacient in a close chamber and let him haue meety company about hym, and geue to hym gotes milke with suger, and let hym drynke posset ale made with gotes mylke, iii. or. iiii. dayes. And yf one can not get gotes mylke, vse for it Metch or Metcheglyn, or pure water with suger.

**The, 30. Chapitre doth shewe of a mans flaukes or share.**



Nguine is the latin word. In greke it is named Bubones. In Englyshe it is named a mans flaukes or share the which may haue diuers impedimentes, as carbocles, Apostumes and such lyke.

**The cause of these impedimentes.**

These impedimentes and suche lyke doth come thowowe the infection of the lyuer, for those places be the exmunctory places of the lyuer.

**A remedy.**

Take of Malowes soden in the broth that fleshe hath bin soden in. ii. handful, of wheat flower, of barley flower, of eche. iiii. measures, make a playster of it, putting to it. ii. yolkes of egges & a little butter & oyle of linc, and make plaisters, and lay it on the soze place, & after that, take of the rotes of white Lyllyes, of Holihocks

The. 31. Chapitre doth shewe of a mans bowels.  
 ¶ Ntestina is the latin worde. In greke it is named Entera. In Englyshe it is named a mans guttes or bowelles, the which may haue diuers impedimentes, as fretynge, or a kyngc or such lyke.

**T**hese impedimentes doth come eyther of colde or  
the colycke, or of woynes, or els of some greate lax, or  
of the Fluake.

**U** If it do come of colde kepe the belly warme, and vse warme meares, if it do com of the colicke, or Flacke, or of wormes, or of any laze, loke in the Chapitre named Colica paſſio, hermes, and Diarrhea in the Bzenary of health.



**→ The cause of this infirmity.**

**A Remedy.**

If it do come by nature, the flesh which both grow to the gums must be rered with a sharpe instrumente, & the vpper side must be a litle ripped & the ii. sides of the bare lippes must be excoriared, & then sticked with a needle & a good strong threde & then lay to it salues, if it do come by burning like in the chapitre named Combustio. If it do com of a stripe make it whole lyke an other wounde.



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The 33. Chapitre doth shewe of a mans side.

**L**etus is the lastt worde. In greke it is named Plura In English it is named a syde. In the side or sides may be many impedimentes, as impostumes and stiches and such lyke.

The cause of these impedimentes.

These impedimentes doth come byuers waies, if it be in the right side, the impediment doth come of the infection of the lyuer, if it be in the left syde the splene may be infected, or els the sydes maye be impostumes styches, or Ilica passio, or such lyke, the whiche doth come of ventosite or wynde.

A remedy.

If the liuer be the cause, loke in the Chapitre named Spar. If the splene be the cause, loke in the Chapitre named Splen in the first boke named the Breuiarye of helthe. If it come other waies, take vp the earth within a doze that is well troden & pare it vp with a spade after a cake and cast vineger on it, & rost it against the fyre, and in a linnen clothe lay it hote to the syde, and vse Clisters or suppositers, or els take easy purgacions, so that the hely be not colde, and beware of colde and of eatyng of cutes, or newe bread, or new ale, and of al thynges that doth ingender ventosite.

The 34. Chapitre doth shewe of a kynde of furiosnes.

**L**ymphaticarom is a barbarous word, and is deriued of .ii. wordes of greke named Lymphati and Carom, of the whiche doth come Lymphatici which is to say mad or furious, running about here and there as their fantasy wylle leade them.

The cause of this impedimente.

This impediment doth come of a water and a toind intrused or inclosed in the head, and it may com thozow peupshenes in setting the minde to much of an amours or louyng a thinge to much.

A remedy.

Firste purge the head with gargarices and sternutacions and with pilles of Cochre, and kepe the patient in a close chabre, & gynec

gyne to the pacient warme meate. iiii. tymes a day, and do as it is specified in the Chapitres named *Phrenitis* and *Mania* in the Bzenary of healtbe.

**The. 35. Chapitre doth shewe of a kynde of vomerynge.**

**L**epus marinus be the latin wordes. In English it is named a pryne in the bealy and wyl cause a man to vomit, and wyl cause the pacient to sweete for peyne.

The cause of this impediment

**T**his impediment doth come of colde, and of ventositie, and it doth differ from the colycke and the *Fliake*.

A remedy.

**F**irst beware of colde, & then take a suppositer oꝛ two, and then take an easy purgacion, and beware of eating of frutes, for this matter loke in the Bzenary of healtbe.

**The. 36. Chapitre doth shew of a cricke oꝛ an ache aboute the necke and the shoulders.**

**L**Ipothomia is the araby word. In latin it is named *Dolor Scapularum*. in English it is named a crick oꝛ an ache about the shoulders and the necke, and it wil pricke, and stiche, and ake.

The cause of these impedimentes.

**T**hese impedimentes doth come of grosse fumes the whiche doth ascende by the veines to the aforesaide places, and it may come of abundance of reume oꝛ els taking colde in those places, oꝛ els lyeng a wyte with the necke.

A remedy.

**F**irst kepe the necke and the shoulders warme, then vse frictions, and anoint the place with the oyle of *Antos*, and purge the heade and stomacke with pilles of *Lochee*.

**The. 37. Chapitre doth shewe of a mans loynes.**

**L**Viabi is the latin word, In greke it is named *Phrenes*. In english it is named the loynes. And diuers impedimentes may come to them, as ache, sterkenes, & such lyke.



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¶ The cause of this impediment.

¶ This impediment doth come of takinge of colde in the raignes of the backe, or in medlynge to muche with venerous actes, and it may come of a great strayne or of a great lifte or such lyke.

¶ A remedye.

A pyche clothe made with pyche and a litle Turpentine and hore, and Serpentine. iii. or iiij. wokes is good & the oyle of Alabaſter, or els the oyle of ſcorpions is good.

The. 38. Chapitre doth ſhew of a conſump-  
tion in olde men.



Araſmon is the Araby word. In latin it is named Conſumptio. In Englyſh it is named a Conſumption, or a conſuminge of the body in aged and olde perſons.

¶ The cause of this impediment.

¶ This impedimente dothe come thozowe the dominion of an euill complexion that is dry grounde in aged perſons, and is not lyke Peiſis, nor the ſtycke paſſion, for it is without a feuer.

¶ A remedye.

The cheſt remedye for this matter, is good cheriſhyng, wher-  
fore the medecines muſt come out of the kytychin.

¶ The 39. Chapitre doth ſhew of a cer-  
taine kynde of ſcabbes.

**M**Alum mortuum be the latin wordes. In Englyſh it is named a kynde of ſcabbes the which moſt comonly be about the thies, the hammes, and buttockes.

¶ The cause of this impediment.

¶ This impediment doth come of a melācoly humout and ſome of theſe ſcabbes be wete and ſome be drye.

¶ A remedye.

¶ Firſt take a purgacion, & then uſe the medecynes the whiche be ſpecified in the Chapitre named Scabies in the Breuery of healeth.

**C** The. 40. Chapitre doth shew of the  
Isophagon of the Mery.

**M**ERI of Isophagon be the Araby woordes, it is a  
gutte behynde the welsande thozow the whiche the  
meate and drinke doth passe thozowe into the stomake,  
for it doth descende from epigloton to the orifice of the  
stomake, for this matter loke in the chapitre named Iso  
phagon in the first boke named the Bzenary of helthe.

**C** The. 41. Chapitre doth shew of a  
blemish in the eye.

**M**acula is the latin worde. Aterphati is the Araby  
word. In Englysh it is named a blemishe in the  
eye, and some doth say it is when the eye is blodshotten.

**C** The cause of this impedimenc.

**C** This impedimenc dothe come either of an euill hu  
mour or els by some stripe, or such lyke matter.

**C** A remedy.

Take the white of two egges & beate it to a waterishe spume,  
than put to it into it .iii. nightes lay it to the eye, and bynde  
it fast, & renew it every night. And for this matter loke in the  
Chapitre named Aterphati in the first boke named the Bzena  
ry of helthe.

**C** The. 42. Chapitre doth shew of falling awaye  
of the heares of the browes.

**M**Adarosis is the greke word. And some doth name  
it Milphosis. In latin it is named Oculorum mor  
bus. In Englysh it is named a fallig away of the heares  
in the eye lidde, the barbarous worde is named Ma  
drosis.

**C** The cause of this impedimenc.

**C** This impedimenc doth come either by some kynde  
of leprozousnes, or els by some other kind of sickenes.

**C** A remedy.

For this matter loke in the Chapitre named Capillus in the  
first boke named the Bzenary of helthe.

**C** The



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The 43. Chapitre dothe shewe of the  
kinds of madnes.

**T**here be.iiii. kyndes of madnes, whiche be to saye  
in latin Mania, Melancholia, Frenisis, & demonia-  
chus. Thei the whiche be maniake, in their madnesse be  
full of diuination, as thiaking them selfe to conlure, or  
to create, or to make thinges that no mā can do but god  
and doth presume vppon Inpernaturall thynges, thyn-  
kyng that they can thinke or doe the thyng the whiche  
is impossible for man to do. Melancholia is an other  
kynde of madnesse and thei the whiche be infested with  
this madnesse be euer in feare and drede, & doth thinke  
thei shall neuer do well, but euer bee in perrell eyther of  
soule or of bodye or bothe, wherefore they doo flee from  
one place to an other, and can not tel where to be except  
they be kept in safegarde. Frenisis is an other kynde of  
madnesse, and it doth euer come in a feuer they do raue  
and speke, & can not tell what they say. Demoniacus  
or Demoniaci is an other kynde of madnesse. And thei  
the whiche be in this madnesse bee euer possessed of the  
Deuill, and be diuelysh persons & wyll do much harme  
and euill, woꝛser then they the whiche be maniake, for  
maniake persons cometh of infirmities of the body, but  
demoniake persons be possessed of some euil spyrite, as  
it doothe appere in the Chapitre named Demoniacus.  
Also there is an other kinde of madnesse named Lu-  
naticus the whiche is madnesse that dothe infest a man  
ones in a mone the whiche doth cause one to be gerythe,  
and waueringe witted, not constaunt, but fantastical.  
For al these matters loke forther in the Chapitres these  
woꝛdes prenominated in the Breuiary of helthe.

The

**The. 44.** Chapitre dothe shewe of a pellicle  
named the Miracke.

**M**irach is the araby word. The barbarous worde  
is named the Mirac. In Englysh it is named the  
Mirack, the whiche is a pellicle, a cal oz a skin the whiche  
doth tye the intestines, and guttes together, and is  
compounde of a fat and fleschelp pannicle oz skyn with  
muscilages, the whiche may be related, as it doth ap-  
pere in the Chapitre nomed Ruptura in the fyrste booke  
named the Bzenuary of health.

**The. 45.** Chapitre dothe shewe of the Misenterpy that  
doth tie the guttes together.

**M**isenterium is the latin worde. In Englyshe it is  
named the misenterpy whiche is a pellicle oz a skyn  
the whiche doth tye the guttes together, and it is com-  
pound of cordes oz stringes, and fatnes the whiche doth  
make a softe pannicle oz lygament, and some doth holde  
oppnyon that the misenterpy and the miracke is one pel-  
licle, & I could neuer espy in no belly that I haue sene  
open, that there is no mo skin then the midriffe and  
this aforesaide pannicle oz skynne, and the siphac the  
whiche doth holde in the guttes, as it doth appere in the  
Chapitre named Siphac in the fyrste booke named the  
Bzenuary of health.

**F**or Milfosis, loke in the chapitre named Madarosis

**The. 46.** Chapitre dothe shewe of the Maselles:

**M**orbilli is the latin worde. In Englysh it is named  
the masels the whiche is a faint sickenes.

**The cause of this sickenes.**

**T**his sickenes doth come of a Rheumaticke humour  
and of the corruption of bloud, and also one infected per-  
son may infect an othe,



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A remedy.

First in the morninge geue the pacient to drynke a lyttle Treacle or Mirridarum with a draught of stale ale warme. And kepe the pacient warme, and let hym not eate nor drynke no thyng that is colde, nor for a space let hym not go in the open ayer, and vse lyght meates of digestion for a space.

**C** The. 47. Chapitre doth shewe of the strynge or mary in a mans backe.



Vca is the latin worde. In greke it is named Nucha. In Englyshe it is named the newke which is the mary of the strynge in the backe bone, and it is muche lyke to the brayne of a mans heade in colour and in it may be great debilitie and wekenes, & it may be burst or cut a sunder by some strype, brole, or fall, when the backe is broken a sunder, and if the newke be broken it can neuer be made whole, the backe may be set agayne in toynt, howe be it there shall ever remaine a curuine and crokednes.

A remedy to comfort the newke.

All restorative thynges doth comfort the newke and so dothe swete wyne, as Muscadell, Badarde, Aligant, and the brasse of Clary is good to ease sodden or fryed with the yolkes of egges, and euery thyng that is restorative is good.

**The. 48. Chapitre doth shewe of a sinche that is spronge.**

**N** Vreticus is the barbarous worde. In greke it is named Nureticos. And some latenist doth name it Neruicus. In Englyshe it is named sinewe spronge as I do take it nowe.

**The cause of this impediment.**

**C** This impediment doth come of a strayne or a fall

A remedy.

**C** For this matter the oyle of Metes fote is good, and so is the oyle of Turpentine and such lyke,

For

**F**or Napta looke in the Chapitre named Bocium in the fyrst boke named the Breyary of health.

**F**or Nebula looke in the Chapitre named Albugo in the Breyary of health.

**The. 49. Chapitre doth shewe of**  
panynge or gapyng.



**Scedo** or **Ossitacio** be the latin wordes. In greke it is named Chasma. In Englyshe it is named ypanynge or gapyng.

**The cause of this impediment.**

**This impediment doth come of** brulnes or els for lacke of slepe, or els it doth come before a feuer or an ague.

**A remedy.**

**The chiefe remedy that I do knowe is to** slepe enough, or els exercise the body with walkyng or labouryng, for this matter looke in the Chapitre named Ossitacio in the fyrst boke named the Breyary of health.

**I haue reade** De Ostocopo, but it is so longe agone that I haue forgottē what it is. And when I did make this boke I was there that I had no Auctours nor Doctours to helpe me, but onely by my practyse.

**F**or Papule looke in the Chapitre named Clauus.

**The. 50. Chapitre doth shewe of a**  
mannes brest.



**Actus** is the latin worde. In greke it is named Itor. In Englyshe it is named a brest the which in a man may haue dyuers diseases, as straines of the brest, shortnes of the wynde or some appostumacion or such lyke disease.

**The cause of these impedimentes.**

**These impedimentes doth come of** euyl dyet, or of surfetyng, or els takyng great colde vppon an harte, and it may come of superabundance of euyl humours.



A remedy.

**U**se also easy purgacions, and anoynte the breste with the oyle of swete Almons, or els take of the oyle of swete Almons, of Benntes grece, of frethe butter, of eche of them an vnce, of the mary of a Calues legge or legges, halfe an vnce, of ware halfe an vnce, of the vnce, compounde all this roger ther ouer a softe fyr, and anoynte the breste diuers tymes, and vse Locsanum de pino to cate moynung, none, & at nyght.

**The .vi. Chapter** dothe shewe of the precipitacion of fallynge downe of the Matrice of the Moder.

**P**recipitacio matricis be the latin wordes, in greke it is named proptia mitras. In Englyshe it is named the fallynge downe of the matrix.

**The cause of this infirmite.**

**T**his impediment doth come byuers wayes, as by euill orderynge of a woman when she is deliuered, or may come by great streynynge, or by a fall, or a blow or such lyke matter.

**A remedy.**

**I**f it do come of euill orderynge of a woman when that she is deliuered, it must come of an vncxpert Midwyfe. In my tyme as well here in England as in other regions and of olde antiquite, every Midwyfe shulde be presented with honeste women of great graunte to the Byshop, and that they shulde testify for her that they do present shulde be a sadde woman, wyse and discrete, haupnge experience, and worthy to haue the office of a Midwyfe. Then the byshoppe with the counsel of a doctoz of Physicke ought to examine her, and to instructe her in that thyng that she is ignorant, and thus proued and admitted is a laudable thyng, for and this were vled in Englande there shulde nor halfe so many women myscarry, nor so manye chyliden perished in every place in Englande as there be. The Byshop ought to loke on this matter. If the fallynge downe of the Matrice come any other wayes as is reherfed, do as it is specified in the fallynge out ff ones foundement. For this matter loke in the Chapitre named Anus in the first boke named the Breuiary of health, and also in the Chapitre named Matrice in the fyrst boke &c.

**The**

¶ The. 52. Chapitre dothe shewe of a soze-  
ronnyng over the face.

**P**otigo is the latin worde. In Englyshe it is named  
a soze, a scabbe, or a skurfe that doth run over all the  
face.

¶ The cause of this impediment.

¶ This impediment doth come of a menstruous hu-  
mour ingendred in the generation of the pacient or els  
of some blaste of wynde corrupted, or els of superabun-  
dance of reume.

¶ A remedy.

¶ First purge the head, and after that anoynte the face with  
creame, and the oyle of bytter Almons.

¶ The. 53. Chapitre dothe shewe of a gogle eye.

**P**etus is the latin worde. In Englyshe it is named  
gogle eyed. For this matter loke in the Chapitre na-  
med strabositas in the fyrst boke named the Bezuryary  
of health.

¶ The. 54. Chapitre doth shewe of a  
disease in the Lungnes.

**P**ulmonia is the latin worde, in englyshe it is named  
a collection of superfluites of a bile and a corrupte  
matter the whiche doth ingender some appostumacion  
And there be two kyndes, the one is ingendred in the  
lunges and is named Pulmonia or Dipulmonia, and  
some doth name it Peripneumonia, the other doth cleue  
to the rybbes, and is named Pluritis, or Periplumo-  
nia, or Plutea, or Plurilis, or Pluris, or Pluresia al  
is one thyng, saue that some wordes be barbarous  
wordes. For these diseases loke in the Chapitres named  
Peripneumonia, and Pluritis in the fyrst boke named  
the Bezuryary of health.

¶ The. 55. Chapitre dothe shewe of the  
pulses of a man,

Bulle



**P**ulse is the latin worde. In greke it is named Sphigmos. In Englishe it is named pulses. And there be xii. pulses the which doth take theyr originall of the bytall sprites, thre of the whiche principall doth longe to the hert, the one is vnder the left pappe, the other twoo doth lye in the weistes Directely agaynst the thommes. The brayne hath a respect to. vii. pulses. i. ii. be principall, and thre be minozs, the. ii. i. principal pulses doth lye thus, two in the temples, and one goynge vnder a bone named the ryght furcle, and the other doth lye in the corner of the right syde of the nose. And there be thre minoz pulses, the one doth lye in the corner of the left syde of the nose, and the other twoo doth lye vpon the mandibles of the two iawes. The lpuer hath a respecte to the two pulses, the which doth lye vpon the fete. By these pulses expert Physicians and Chierurgions doth knowe by theyr knockynge or clappynge, whiche principall member is distempered, & whether the patient be in peryll, yf any of the principall pulses do not knocke or clappe truely, keepynge as true course as the minutes of a clocke, the patiente is in peryll, howe be it the pulses muste go with quicker agilitie then the mynutes of a clocke, for there is no peryll in the patient, so be it that they do keepe a true course in theyr knockynge without any pause or stoppyng, whiche is to say yf the pulse do gyue. v. knockes and do pause at the. vi. knocke, or els doth knocke. vii. knockes, and do pause at the. viii. knocke, or els doth knocke .x. knockes and doth leape ouer the. xi. and beginneth at. xii. knockes and so forth, the patient is in peryll or els not, for it is not in the agilitie, nor in the tarde knockynge of the pulses that the peryll is in, but in the pausynge of the pulses is the danger and therfore in suche cases, let the Physician be circumspecte

specie for syncopacions, and soundryng of the patiente,  
and set hym bpright in the bedde with pillowes and let  
one sit at the backe, and geue the patiente drinke, and  
let the patient smell to rose water and hyneger, Or els  
snel to amber de grece, or els rubbe the pulses with a  
qua vite.

The. 56. Chapitre doth shewe of a  
white flawe or a blowe.



Eduie is the latin word. And some doth  
name it Redinia. The barbarus word is  
named Redmie, in english it is named a  
whit blow, or white flaw, the which doth  
grow about the roote of the nayle, the gre  
kes doth name it Paranochia, medicins may be had for  
this cause my counsell is not to medle with no chirur  
gy matters, for as much as Physicians wil not meddle  
with it.

The. 57. Chapitre doth shewe of the raynes of a mans  
backe, and some do take it for the kidneys.

Reines is the latin worde. In greke it is named Ne  
phrol. In english it is named the raynes of a mans  
backe the whiche maye haue diuers impedimentes, as  
ache, the cricke, and straining. &c.

Good for the kidneys or raynes  
Bastard, Muscadel, Aligent, and Apocras, newe layde egges,  
and ere roasted, Clary fried with yolkes of egges & suger. Rice  
porage & all ponge fleshe that doth surke. & sweete meates is  
good for the kidneys and the raynes of a mans backe, & these  
opmentes be good, Populion oyle of Alabaster, oyle of scoz  
pions, and such lyke.

The. 58. Chapitre doth shewe of shreuels in a  
mannes face and handes.

Rvge is the latin worde. In Engliche it is named  
shreuels whiche is a runninge together of the sayn



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in a mans face and necke, oz the foreheade, and the handes, oz other places.

**C** The cause of this impediment.

**C** This impediment doeth come dyuers wayes, as by bending of the browes, leanness of body, great sickenes age, and benerious actes, and such lyke, and it doth sooner come to leane men then to fat men.

**A** remedy.

**C** Anoint the face, forehead, necke, and handes with the oyle of Cosine, and vse the medicins that is vled oz writen in the Chapitres named Cutis, Facies, and Pulchritudo in the firste booke named the Blemary of healtie.

**The. 39. Chapitre doth shew of euill takynge of the bzeeth.**

**S** Anlugium is the latin worde. In Englyshe it is named an euill takynge of the bzeeth, for one shall take in moze bzeeth then he can expell.

**C** The cause of this impediment.

**C** This impediment doeth come of the lunges, oz els of straitnes of the breste, and it maye come of greatte syghinge.

**A** remedy.

**C** First for this matter aboue in the Chapitre named Siccus, and in the Chapitres named Asthma and Dysma in the firste booke you shall finde remedies, & for this matter vse pillsanes.

**The. 60. Chapitre doth shew of the poyes in a man.**

**S** Arcoides is the greke worde. In latin it is named poore. In Englyshe it is named poores the whiche be in a mans fapn, out of the whiche doth issue the sweate the whiche doth come out of mannes bodye. And in the tyme that the poores bee open, and that the sweat dothe come forth. I do counsell all men to take no soden cold neyther to wash handes nor face, nor to goe amonges any infectious people infected with leprousnes, oz with the

pestilence, fevers or agues, the sweating sicknesses, or the small pockes, the maseles, and such lyke. And also to be ware of contagious apers, as draughtes, bungehilles, prisons, dead cadavers, or carin, common puspling places and such lyke. And to restricte sweatyng is good to take the powder of rose leues, and myrtle.

¶ The. 61. Chapter doth shewe of thre kyndes of Scabbes.

Scabies is the latin worde. In greke it is named Psora. In Englyshe it is named scabbes. And there be thre kyndes, named in latin Scabies lupinola, Scabies furfuria and scabies scabina. In Englysh it is named scabbes lyke hoppes, and scabbes lyke branne, and scabbes lyke benes. For this matter loke in the chapitre named Scabies in the first boke. &c.

Escarificatio is named Scarification which is when a cherurgion doth with an instrument scote and doth cut lytel small cuttes divers tynes upon a place that is apostumated.

¶ The. 62. Chapter doth shewe of Swellyng about nature.

Scirtus is the greke worde. In latin it is named Tumor. In Englyshe it is an harde swellynge about nature. For all suche swellynge you shall fynde in the fyrst boke named the Breuiary of healthe sufficient remedies.

¶ The. 63. Chapter doth shewe of the sinewes of the eyes.

Strigis is the greke worde. In latin it is named Nervus oculorum. In englysh it is named. ii. litle sinewes the one of the which doth stretch fro the right side of the brayne to the left eye. And the other sinew doth stretch from the lefte syde of the brayne to the right eye crosse



**S**

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woyle. And yf any of them be broken the right syght of  
that side is bitterly perished.

**Chapitre doth of Slepe.**

**S**opor or Sompnus be the latin woordes. In greke it  
is named Hipnos, In English it is named slepe and  
some doth slepe to muche, and some doth slepe to lyttle,  
and some can not slepe.

**The cause of slepyng to muche.**

**T**he cause of to muche slepyng doth come of a flem-  
matyk complexion, or els of great graueditie in the head  
thorow reume or els it maye come thorow some great  
Disease, as the phrensy, or pestilence and such lyke.

**A remedy.**

First if the cause do come of reume in the head purge the head  
if it do come by any other sicknes, remove the cause and take  
away the impediment.

**The cause of them that can not slepe.**

**T**hey that can not slepe, either it doth come of weake-  
nes or lightnes of the brayne, or els of greate fastyng  
and sleping with an empty stomake, or els thorow gret  
peine and extreme sicknes, or els it may come of studi-  
yng or musyng to muche of some matter in the whiche  
some persons doth wade to farre, byngyng them selfe  
into fantasies.

**A remedy.**

Take Populon an vnce and an halfe, of the oyle of Poppy, of  
the oyle of water Lillys, of eche halfe an vnce, mixe this to-  
ther and with towe lay it to the temples. Or els take of wplow  
leues of Rerice, of the ryues of whyte Poppy, of Violettes, of  
water Lillys, of henbaine, of eche halfe a handfull, serch this  
in the water of Sorrell and Righewade, and with towe laye it  
to the temples. Or els make a dormitorye of Henbaine, and  
lay to the temples.

**Chapitre doth of the grofnes  
of the blowes,**

**Silach**

**S**ilach is the araby worde. In latin it is named Gros-  
sities Palpebrum. In Englishe it is named grosnes  
of the browes, hauing rednes with blceracion, and fal-  
lyng away the of heares.

¶ The cause of this impediment.

¶ This impediement doth come of a reumatycke hu-  
mour distillyng out of the head to the browes oz els the  
row some leprozous humour.

¶ A remedy.

¶ First purge reume and anoynt the browes with the oyle  
of sweete Almons.

¶ The. 66. Chapitre doth shewe of gryndynge  
of ones teethe in ones slepe.

**S**tridor dentium be the latin wordes. In Englishe it  
is named gryndyng of ones teeth slepyng.

¶ The cause of this impediment.

¶ This impediment doth come of Debilitie of the lacer-  
tes mouing them violently, & it is a kynde of the cramp

¶ A remedy.

¶ First purge the head and stomake with the pylls of Co-  
chee, and anoynt the lawes with the oyle of Musterde.

¶ The. 67. Chapitre doth shewe of astunning  
oz amaled.

**S**tupor is the latin worde. In Englich it is named as-  
tunninge oz amaled, oz such lyke.

¶ The cause of this impediment.

¶ This impediement doth come eyther by a feare oz a  
pallie, oz els of some great doubte oz admiration.

¶ A remedy.

If it come of a palsey, loke in the Chapitre named Spasmos  
of the first boke named the Bientary of health. If it do come  
otherwise, refraine from the causes aforesaide.

¶ The. 68. Chapitre doth shewe what is the Sinterisley

**S**interilis is the greke worde. In latin it is named At-  
tentio oz Conceruacio bona. The barbarous worde



**S**

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is named **Sinderisis**. In Englysh it is named a power of the soul, the which doth reluct against byces and synne, and redargueth or reprehendeth synne, hauynge euer a zeale to kepe his soule cleane.

**The. 69.** Chapitre doth shewe of the passion of the splen.

**S**plenatica passio be the latin wordes. In Englyshe it is named the passion of the splene.

**The cause of this impediment.**

**This impedimente doth come by thought, anger or rare, or sorowe, of imprisonmente, of feare and dreade and for lacke of meate and drinke. Also it maye come of great solitudnes, or solitudnesse to stusy, or to bee occupied about many matters.**

**A remedy.**

**The chiefe remedy for this matter is to vse honest & mery company & to be iocunde and not to muse vpon no matter, but to leaue of at pleasure, and not to stude vpon any supernaturall thinges, specially those thinges that reason can not comprehend nor vnderstand, nor to leane or coupe downe to wryte or rede, and beware of slepe the after none, & vse the medicines, the which be expressed in the chapitre named the Splen in the first booke named the **Dienary of healtie**.**

**The. 70.** Chapitre doth shewe of Scales that may be on the skyn and flesh.

**S**quame is the latin worde, In Englysh it is named Scales whiche is a kynde of scabbes that doth lye on the skyn and flesh.

**The cause of this impedimente.**

**This impediment doth come of coler adusted, or els of melancoly. For a remedy loke in the chapitre named Scabies in the first booke. &c.**

**The. 71.** Chapitre doth shewe of Sighynge or sobbinge.

**S**piritus is the latin word, in greke it is named Scei hagmos, in Englyshe it is named syghing or sobbing

**The**

☞ The cause of this impediment.

**T**his impediment doth come either by thought or pensiffulnes, or els by feare, or wepyng, or by replecti-  
on, or by some euill corruption in the stomacke.

☞ A remedy.

Firste after every sighte make an hem, or cough after it, & vse  
myrrh by mery company, and muse not upon unhappines, & if  
it do come of the corruption of the stomack, firste purge the sto-  
mack & then vse to eat a race of grene giger, & drink a draught  
of roo of wyne, & vse to eat in sauces the powder of mints.

**Chap. 72.** Chapitte doth shewe of drawing up  
of the mouth toward the eare.

**T**ritura is the latin worde. In Englysh it is named  
a drawing up of the mouth toward the eare.

☞ The cause of this impediment.

**T**his impediment doth come of a spasmodic cause,  
some dooth saye that it is a palsey, but it is a kind of a  
crampe.

☞ A remedy.

First vse a gargallie, & then seprations or rubbynges with  
musterd reducing the mouth & lippes contrarily. For this mat-  
ter looke in the Chapitte named Tritura in the Breviary of  
Healthe.

**Chap. 73.** Chapitte doth shewe of a  
mans brine.



**U**rina is the latin. In greke it is named Cua-  
ria. In Englysh it is named an brin. The  
latin worde is named Urina, as Egidius  
doth say, is derriued out of a word of greke  
named Urith, which is to say in latine demo-

stratio. In Englysh it is named a demonstration or  
shewing, for by the brine the humane disposicions bee  
shewed.

**I**n brines or water there bee many thynges to bee  
considered and marked: fyrste to mark the quantite of

**C. iii.**

**The**



the brine, then is to be marked the.iii. regions with the circle, then to knowe the.xx. colours of brynes, and the xx. contentes, and what all this doth signifie.

**C**fyste as concernyng the quantitie of an brine yf the bryne be but little in quantitie it is an euill sygne. If there bee a good quantite that the regions may bee a partly and distinctlye decerned with the circle, it is a good sygne.

**S**ecundarily as concernyng the regions. The superial region with the circle dooth perteyne to the head and bryne. The medially region dooth perteyne to the hert, the lunges, and the stomake, and to al other official members whiche be aboue the midyffe named in latin *Diafragma*. The inferial region dooth perteyne to the lyuer, and to the kydneys, and the rayng of the backe and to other inferiall members. And by the contentes & the colours the whiche be in the aforesaide regions, an experte phisicion shall knowe what grete, sicknes, or diseases, any man or woman hath in their body as it shall be declared more plainly in the colours and contentes.

**C**hirdely as concernyng the circles of the brynes the whiche doth shewe the disposition of the bryne and of the head.

**I**f the circle be toanne or whetyche it doth signifie a reumatche head, and there is peine in the hynder parte of the head.

**I**f the circle be thicke, it doth signifie abundance of reume about the bryne.

**I**f the cyrcle be waterishe of colour it doth signifie great frigiditie and wekenes about the bryne lettynge the bryne to cast out superfluites.

**I**f the circle be purple of colour and thicke, it dooth signifie ache in the hynder parte of the head.

**I**f the cyrcle be pale and thin of colour, it doth signifie

the distemperance and coldnes in the left side of the head

**I**f the circle be reed and thin of colour it doeth signifie peine in the right side of the head compynge of coler.

**I**f the cyrle be blew the lyke to lead, it doth sygnifye the falling sickenes, and the apoplexi and mortification of the brayne.

**T**he cyrle the whiche is greene in colour, in a feuer doth signifie peyne in the head commynge by coler, and if it do continu it wyl ingendze an impostume the which wyl cause the frenesy.

**T**he circle the whiche is quaueringe or quakynges doth signifie peine in the raines of the backe.

**T**he circle the whiche is blacke in colour it doth signifie mortification.

**O**f the .xx. contentes in an brine and first of the ypostasy

**T**he ypostasy is one of the cheuest thynges to be marked in an brine, the hypostasye is the substance of the brine. I do not speake here of the quantite of the brine, but of the qualite of the substance the whiche is within the brine, the whiche doth hange lyke a piene apple in an brins, excepte the brine be broken and turned out of his proper nature, or els that the patient making the brine be of great debilitie, or that the brine be corrupted, and so the ypostasy broke, al other brines hauynge a residence more comonly hath an ypostasy, the whiche if it bee white it is laudable, and if it be blacke: it is no good sign. For this matter a man must marke whether the ypostasy be more in the superiour region, then in the mediour region, or the inferiour region, or whether it doth holde or hang vniuersally in all the regions a lyke. And also to marke whether it be whol, round, or fract, and also to know what tyme in the daye it doth fall to his residence, & if the urin be varied, the ypostasy must nedes



be fracted as I sayde and haue no residence, wherefore I do aduertise all men and women the whiche would haue their brine truly sene, let them seude 102 an expert phisicion the whiche may se the brine with the yppostasy vnfracted, and not be caried neither a horsebacke nor a foote, least the phisicion be deceyued, and the patiente put to hinderance. Many men will saye such a doctour of phisicke and suche a man that blith the practise of phisicke, can tell this and that and so forth. And I do say that an brine is a strumpet, or an harlot, for it will lye, and the beste doctour of phisicke of them all maye be deceyued in an brine, and his cunning, and learning not a iote the worse. I had rather to se the egestion of a sicke person, then the brine, bothe be good to looke on as it doth appere in the chapitre named Egestion, in the fyrst booke named the Breviary of health, &c. A reed or grene yppostasy is no good sygne.

¶ Of the spume of brines.

**T**he spume of an brine is a troth the whiche is vch to and doth lye vpon the brine. And ther be thre kyndes whiche be to sate, a wyndy spume the whiche is full of burbles, and that doth signifie great ventosite and much viscolitie in the body.

¶ The second spume is lesse then the firste, and it dooth signifie fleume and corruption in the stomake.

¶ The thirde spume is lyke the some of a Bores mouth and it doth hange together without breakynge, and it doth signifie vnkynde heat about the lyuer, or els of euill humours within the bodye, or els it maye come of both, that is to sate, of ebullycion of the lyuer, or of agition of euill humours.

¶ If the spume be pelowe, it dooth signifie dystemperance of the lyuer ingendryng the pelow Jaunes.

If the spume be grene, it doth signifie the grene Iabonnes or the grene sickenes named in latin Agriaca.

If the spume be blacke, it doth signifie the blacke Iabonnes, or mortification, except menstruoulines, or a great brose doth demonstrate the contrary.

Of burbles in brines.

There is a difference betwixte a spume and burbles of the spume I haue spoken of, & there be two kindes of burbles, the one is resident or permanente, and the other is not resident nor permanent. Resident burbles doth signifie ventositie intruded in the body, or els of a sickenes that hath continued long, and wyl continue without remedy be founde.

The burbles whiche be not permanente but dooeth breake quickly doth signifie debilitie or weakenes.

Burbles cleuing to the brinall doth signifie that the body is repleted with many euill humours.

Burbles also doth signifie the stone in the raynes of the backe, named in greke nephrelis, and in latin Calculus in renibus.

Of cloudes in brines.

Cloudes in brines be muche lyke a spyder webbe and it doth signify euill digestion comyng thozow the imbecillitie of the liuer and weakenes of the stomake

If the cloudes be reddishe, it dooth signifie that the syckenes is very sharpe or stronge.

If the cloudes be yelowishe, whart, or of purple colour, it doth signifie calisfaction of the lyuer.

If the cloudes be fattysh, it dooth signifie unkynde heat in the spirituall members, and wastynge of naturall moisture in man.

Of slimy and congelate matter in an brine lyke the whype of a rawe egge halfe decocted.



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**I**f there do appere in any brine a symy matter lyke the whyte of a rawe egge, it doothe signitie peyne in the raynes of the backe, and in the issue of the bladder, & peyne about the foundment, and in the head of the yerd, and if it be not holpen betyme the paciente shall die of that infirmitie.

Of distillacions of nature.

**V**When I did dwel in Scotlande and dyd practise there physycke I had two lordes in cure that had distillation lyke to nature, and so hath many men in all regions. For this matter let no man dysmaye him selfe for it is a thyng sone holpen, as it dooth appere in the first boke in the chapitre named Gomothea passio in the Breuiary of healthe.

Of matter and filthe issuing wth the brine.

**Y**f ther be any matter or fylth in the residence of an brine, on any vlcerus matter, either it doth come from the raynes of the backe, or els from the bladder, or els from the lyuer, yf it do come from the raynes of the backe, the patient doth fele peyne aboute the loynes and flankes, if it do come from the bladder, the patient doth fele peyne about the share, if it come from the lyuer, the patient doth fele peine about the right syde.

Of farnes in an brine.

**D**uers tymes a fatnes lyunge vppon an brine doth signifie consumynge of nature, or els dissoluyng of the kidneys and the fatnes of the raynes of the backe and here is to be noted that there is two kindes of fatnes in an brine, the one is greaspe and the other is of an oyle substance, if it be greasy it doth signifie debilitie and weakenes, and wastynge of nature, yf it be oyle the it doth signifie a feuer hectycke, or els some other sicknesses that wyll fall to the patient shortly after.

¶ Of a bloudy brine.

**A** brine the whiche bloode hath turned it into rednes dothe come. iiii. maner of waies, it maye come from the lyuer, it maye come from a vaine named Rylly or els it may come from the bladder, if it do come from the bladder, the brine wyl stinke and the substance wyl fall to the bottome, and the pacient feleth payne in the thare or bladder and the yerde, yf the bloode dooe come from the lyuer the brine is clere bloudyche and the pacient doth fele payne in the right syde, if it do come of a vaine named Rylly, than some vaines the whiche hath a recourse to that vaine is broken and the bloude so styllunge from the vaine doth make it blodishe, also bloud may come in an brine from the raynes of the backe and than into the bladder, and than the paciente dooth fele payne and prickinge in the raynes of the backe the whiche dooth come of the rasyng of a stone in one or other condyle or syde.

¶ Of grauell in a mans brine.

**D**uerstimes grauell doth issue out with brine and there be . iiii. kyndes of grauell whiche bee to saye, reed grauell, blacke grauell, and whyte grauell, yf the grauell be whytthe it doth signify that the pacient hath or shall haue the stone ingendred in the bladder, yf the grauell bee red the stone doth ingendze in the raynes of the backe, and if the grauell be blacke it is ingendred of a melancoly humour.

¶ Of an brine the which hath a content lyke chopped heares.

**Y**f in an brine doo appere a content lyke as heares were chopped in it: it doth signifie resolution and wastynge in the raynes of the backe.

¶ Of an brine the which hath a content lyke bran.

**A** furfurouse water or brine that is lyke as branne were in it, doth signifie an vntynd heat with a consumption



suppion, and if the patient haue no feuer the bladder is scabbed or scurule.

**C** Of an brine the which hath a content lyke scales.

**A** brine in the which is a contente lyke scales bigger then a furfurouse content, it doth signifie long sicknesses, and if it be thicke and heaue, it doth signifie mortification.

**C** Of an other sort of scales in the content of an brine.

**I**n this matter take good hede, that thou dooe make a furfurus brine from a squamus water, and a squamus water from a scaly water, for as I sayde the furfurus water is lyke branne, and doth signifie as I haue sayde. The squamus water somewhat bygger then the flakes of bran, doth signifie a consumption, but a scalpe water lyke the scales of fishes doth demonstrate a feuer eticke.

**C** Of mores in the brine.

**M**otes in an brine be lyke the mores the which doth fall and ascende in the sonne shynynge in at a doore or wyndowe, doothe signifie the goute or corruption of humours in the inferiall partes, and reume is a great matter in this cause.

**C** Of distillation of nature with the brine.

**I**f nature do appere in an brin, it doth signifie that some polucion or deceperynge of nature was had lately before, if no suche thynge were before hadde but dyd come by chaunce or debilitie it doth signifie the palese, or falsynge sicknesses, or the apoplexy or suche lyke.

**C** Of a content in an brine like althes.

**A** contente in an brine lyke to althes, doth signifie the pyles and the emorodes, or a womans flowers or termes, or peyne in the inferiall partes.

**C** Of raris humours in an brine.

**A** brine the whiche hath rawe humours in it, yf they do lye in the bottome of the brine it doth signifie payne in the raynes of the backe, and sometyme in the codde, and if the humours be in the midle region, it doth signifie wynde in the stomake and in the guttes & excelle of meate and drinke, yf the humoures bee in the supreme region, it doth signifie an euill splene, a reumaticke head and shortnes of wynde.

**O**f the colours of byznes, and fyrst of a blacke byzne.

**I**n this maner I wyll begynne fyrst with a blacke water, and so wyl end with a blacke water. All auctours in maner affirmeth & doth sai, that it is impossible to make whol them the whiche bespecke, in whose byznes any nigerdittie or blacknesse hath dominion, I was of that opynio my selfe vnto the tyme that I was oft deceiued and proued this matter contrary, as I wil reherse. I did practise phisicke first in Scotland, & after that I had taried there one yere, I returned then into Englad and did come to a towne in yorke shyre named Cuckolde where a bocher had a sonne that fell out of a highe haye ricke: and his water was brought to me, and when I did se the brine blacke, I did iudge death accordyng to the sayeng of suche auctours as I had red, this notwithstandinge, the father of the chyld dyd desyre me to giue his sonne so sore brooled, a medecine for a bzole & the patient recovered. Also maister Edmonde Mout person had a french preste named syr James, the whiche dyd fall out of the toppre of an elme at his place at wheley, and he being specheles and as dead: for a space God and I recovered hym, bys blacke brine not withstandinge.

**A woman**



The Extrauagantes

A woman in Scotlande haupng the blacke Istones, haupnge a blacke water was recovered vnder my handes at Lychco with the lowghe beyonde Edynborow. Also byners menstruous women beynge grosse or corrupted haupnge theyr termes, diuers tymes wyl haue a blacke water and yet no maner of parell. All other blacke waters doth demonstrate Death.

¶ Of a blewish brine.

¶ An brine whiche it blew or blewyshe dothe signifie eyther a fyre or els an Hydropsie, and payne and displeasure in the lyuer.

¶ Of a whyte water lyke mylke.

¶ An brine lyke to mylke or haupnge a mylkysh colour doth signifie paine in the splene, and euill degeneration and a colde lyuer, and also suche waters dothe shew infection of the pestilence, and woymes and the kindes of hiedropsies.

¶ Of a whyte water lyke water or glasse.

¶ An brine that is lyke water or glasse, dooth signifie excelle in takynge to muche drinke, or els paynes in the raynes of the blacke, and Ippocrates saithe in his aphorismus that a white clere is euill in nefretike & a frantike persone, and Theophylus affyrmeth the sayd woordes in his iudiciall of brynes, and I doo saye that they the whiche doth drynke muche shall haue a whyte and thin water and peraduenture haue none of these aforesayde impedimentes, and yet the lyuer is distempered.

¶ Of an brine named in Greke Inopos the which is a dymme water.

¶ An brine that is dymme and darke doothe synnysfe aduotion of blod, and loke what iudgement is geuen in an brine named bianos, & that is to be iuged here in Inopos, for these brins doth take their coloz of the super

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fluite of bloud, or els these brines be ingendred of the distemperance of the lyuer, for as much as the liuer can not deuyde the pure from the vnpure, and if any of these two aforesayde brines haue no residence in the bottom of the brin with a feuer, it doth signifie death, and without a feuer it dooth demonstrate either some kyndes of the goute or hiedzopsies, or els scabbes.

**¶** Of an brine that is grene of colour.

**¶** An brine that is grene dooth signifie adustion of coler. The phisicion in Grece and in Constantinople doth determine that a redde brine doth signifie adustion of coler: howe be it, if it be a grene water, it doth come of coler, & it doth signifie the grene Iawnes or the grene sickenes, and resolucion of the naturall humiditie of the patient.

**¶** Of an brine that is grenishe.

**¶** An brine that is grenishe dooth signifie adustion of bloud the which doth induce the yelow Iawnes and the turning of a mans natural complexion into vnnatural.

**¶** Of an brine that is darke or a dim grene.

**¶** An brine that is darke and dynime grene, doth signifie adustion coler and melancolie, and dooth induce the blacke Iawnes.

**¶** Of an brine that is falowe named in greke  
*kyzopos.*

**¶** An brine that is falowe lyke the heare of a falowe beast, doth signifie an hiedzopsie or a wynde vnder the syde, or the stone in the rapnes of the backe, or apostumacion in the longes and fleume.

**¶** Of a yelow brine.

**¶** A brine that is yelow lyke the yelow shene of an horne of a lanterne that is bryghte: dooth signifye that melancoly hath great dominion in the body, and if there be any thyng of watery the colour, dooth signifye that fleume hath great dominion in the body.



## The Extrauagantes

¶ Of an brine named Caropos.

¶ An brine the which is betwixt whytyshe and yelowyshe of colour : Doth signyfy abundance of fleume and melancoly and vnperfect Digestion, and if there be any sande or grauell in it, it doth signifie the stone.

¶ Of an brine that is pale.

¶ An brine that is pale of coloure doth signifie abundance of fleume, and yf it be spysse or thynke, it doth signyfy a cotidiane, and yf it be remyshe, then is there great coldnes in the body.

¶ Of an brine that is palyshe.

¶ An brine that is palyshe doth signifie abundance of fleume and some coler, & great distemperance of the body

¶ Of a water that is citrine.

¶ An brine that is citrine, is a coloure the whiche is betwixte yelow and reddyshe, & if the brine be bryght it doth signifie distemperance of the splene, and yf the brine be thyn of substance, it doth signyfy distemperance of the lyuer, and yf suche an brine be full of bubbles, it doth signifie that the lunges be out of order, and distempered.

¶ Of a subcitrine brine.

¶ An brine that is subcitrine is a colour the whiche is betwixt a whytyshe colour and a yelow, and it dothe signifie abundance of fleume myxt with coler.

¶ Of an brine that is ruddy lyke vnto golde.

¶ An brine the whiche is ruddy lyke vnto golde doth signifie a begynning of some sickenes ingendred in the lyuer and the stomake, and if it be thyn in substance it doth signifie abundance of fleume the which wyll ingender some of the kyndes of fevers.

¶ Of an brine that is ruddy the dymmer then golde.

¶ An brine the which is ruddy the somewhat dymmer then golde, doth signifie in chylzen distemperance, in aged

aged persons it is a good signe of health: so be it the contentes be good, for wylse and expert Phisicians doth iudge more by the contentes then by the coloures of vrines, for there is not the wylseste Phisition lyuyng: but that, I beyng an whole man, may deceiue him by my vrine, and they shall iudge a sickenes that I haue not: noz neuer had, and all is thozowe distemperance of the body vled the daye before that the vrine is made in the moynynge, and thus I do say as for the coloures of vrines is a strumpet oz a harlot, and in it many phisitions may be deceiued, but as touchynge the contentes of vrines expert Phisitions maye knowe the infirmities of a patient vnfailly.

**¶** Of an vrine which is as red as a burnyng cole.

**¶** An vrine the whiche is red of colour lyke burnyng coles doth sygnifie a feuer, oz els inflammation of the lyuer, and yf the vrine be cloudy, it doth signifie a pluresy, and yf the vrine be thicke, then the bloud is infected, and yf the vrine be thyn and cloudy it doth signifie that coler aboundeth.

**¶** Of an vrine that is red as bloud.

**¶** An vrine that is red lyke bloud and doth stycke, it doth signifie a putryfied feuer, oz els some impedimēt in the inferiall partes.

**¶** Of an vrine that is redde lyke wateryshe bloud.

**¶** An vrine that is lyke wateryshe bloud doth signifie putrifaction oz corruption of the inferiall partes and representeth those thynges that an vrine the whiche is red.

**¶** Of a blacke water.

**¶** I sayde that I wolde begyn with a blacke water, & so ende with a blacke water. A blacke water doth signifie excepte in certeyne causes, as I haue shewed in the begynnyng of this Chapitre, Death.



The Extrauagantes

**T**o know a womans water from a mans water after the course of phisicke, it is a dyfficyle thynge, for all the rules of phisicke saith that a womannes water is moze remysse then a mans water, and that a womans water hath little spume oz none, except she be with child that she be past bearing of chyldzen, oz haue retention of her flowers, in suche women the brine wyll bee spumouse: and for as muche as they be full of imbecillitee I wyll not pertracte of their brines for there then I haue done.

¶ Addicions for certeyne impedimentes.

**A**froncle is a litle impostume ingendzed of a grosse bloud.

¶ A remedie.

Take the rote of whyte lillies, of malowes, of eche ii.onces, stampe them together with swines grece & make a plaister, for the rest loke in the first boke in the Chapitre named Elepmon.

¶ For a broken shinne.

Take an olde Oken lefe that is ientle and fyne, and laye it to the soze oz place, but first wash the place with white wyne, if nede shall requyre.

¶ Dislocacion is when a bone is out of ioynt.

¶ For one that hath lost his speche  
oz tonge tyed.

**I**f one haue loste his speache, either it is thozowe some great sickenes, oz els thozowe a pallie.

¶ A remedie.

Take a graine of castoy and lay it on the tonge, & do so thre tymes & ble gargarices. If one be tonge tyed, there is vnder the tonge a string the which must be cut when the signe is not in the head nor in the throte, & tralthe then the mouthe with whyte wyne, oz with a little secke & water of plantaine, & ble peralogodion nimphitum oz pera sacra logosii. Chyldzen that can not speake vnto the time that they doe come to a certaine age, doth speake these.iii.wozdes. Aua, Acca, Agon. Aua doth signifie father, Acca doth signifie ioy oz mirth, Agon doth signifie dolour oz sorow al infantes doth speake these woordes if a man do marke them, and what wa doth signifie when they crye, I could neuer rede of it, if it do signifie any chynge it is displeasure oz not contented.

**T**rifera sarasonica, or els serpentes flesh eaten doth make an olde man yonge, suche thynges is moche bled in Turkey and chrestentie in high countries.

**V**ea is the latin woꝛde. In Engliche it is named a pellicle or a skin in the eye the whiche doth couer a parte of the eye named chionea.

**S**omnia is the latin woꝛde, in greke it is named Enipnia. In English it is named dreames.

**T**he cause of this impediment.

**T**his impediment doth come most comonly of wekenes or emptines of the head, or els of superfluous humours, or els of fantasticalnes, or collusion, or illusions of the deuyl, it maye come also by god thow the good angell or suche lyke matters: but specially of fraction of the mynde and extreme sickenes doth happen to many men.

**A** remedy.

**F**or this matter b[e] doꝛmitary, and refrayne from suche matters as shoulde be the occasion of such matters and be not sollicit.

**T**hus endeth these booke to the honour of the father, and the sonne, and the holy ghost to the profite of all pooꝛe men and women. &c.

Amen.





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